

The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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WHOLE NO. 80.

The Revolution.

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WAS HE HEN-PECKED?

BY PHEBE CARY.

"I'll tell you what it is, my dear,"
Said Mrs. Dorking, proudly,
"I do not like that chanticleer
Who crows o'er us so loudly.

"And since I must his laws obey,
And have him walk before me,
I'd rather like to have my say
Of who should lord it o'er me."

"You'd like to vote?" he answered slow,
"Why, treasure of my treasures:
What can you, or what should you know
Of public men, or measures?"

"Of course, you have ability,
Of nothing am I surer,
You're quite as wise, perhaps as I,
You're better, too, and purer."

"I'd have you just for mine alone,
Nay, so do I adore you,
I'd put you queen upon a throne,
And bow myself before you."

"You'd put me! you? now that is what
I do not want precisely;
I want myself to choose the spot
That I can fill most wisely."

"My dear, you're talking like a goose—
Unkenly, and improper"—
But here again, her words broke loose,
In vain he tried to stop her;

"I tell you, though she never spoke
So you could understand her;
A goose knows when she wears a yoke,
As quickly as a gander."

"Why, bless my soul! what would you do?
Write out a diagnosis?
Speak equal rights? join with their crew,
And dine with the Sorosis?"

"And shall I live to see it, then—
My wife a public teacher?
And would you be a crowing hen—
That dreadful unsexed creature?"

"Why, as to that, I do not know;
Nor see why you should fear it;
If I can crow, why let me crow,
If I can't, then you won't hear it!"

"Now, why," he said, "can't such as you,
Accept what we assign them?
You have your rights, tis very true,
But then we should define them!"

"We would not peck you cruelly.
We would not buy and sell you;
And you, in turn, should think, and be,
And do, just what we tell you!"

"I do not want you made, my dear,
The subject of rude men's jest;
I like you in your proper sphere,
The circle of a hen's nest!"

"I'd keep you in the chicken-yard,
Safe, honored, and respected:
From all that makes us rough and hard,
Your sex should be protected."

"Pray, did it ever make you sick?
Have I gone to the dickens?
Because you let me scratch and pick
Both for myself and chickens?"

"O that's a different thing, you know,
Such duties are parental;
But for some work to do, you'd grow
Quite weak and sentimental."

"Ah! yes, its well for you to talk
About a parent's duty!
Who keeps your chickens from the hawk?
Who stays in nights, my beauty?"

"But, madam, you may go each hour,
Lord bless your pretty faces!
We'll give you anything, but power,
And honor, trust, and places."

"We'd keep it hidden from your sight
How public scenes are carried:—
Why, men are coarse, and swear, and fight"—
"I know it, dear, I'm married!"

"Why, now, you gabble like a fool:—
But what's the use of talking?
Tis yours to serve, and mine to rule,
I tell you, Mrs. Dorking!"

"O, yes," she said, "you've all the sense,
Your sex are very knowing;
Yet some of you are on the fence,
And only good at crowing."

"Ah! preciouslest of precious souls,
Your words with sorrow fill me;
To see you voting at the polls
I really think would kill me."

"To mourn my home's lost sanctity?
To feel you did not love me;
And worse, to see you fly so high;
And have you roost above me!"

"Now, what you fear in equal rights
I think you've told precisely;
That's just about the 'place it lights,'"—
Said Mrs. Dorking wisely.

PETITION FOR WOMAN SUFFRAGE.

THE following Petition was adopted by the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, June 1:
To the Senate and House of Representatives of the United States:

The undersigned women of the United States ask for the prompt passage by your Honorable bodies of an amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

THE FIFTEENTH AMENDMENT.

BY PAULINA WRIGHT DAVIS.

Two articles on the Fifteenth Amendment in the last *Woman's Advocate* claim attention very briefly.

When lawyers disagree it is a little difficult for simple mortals to decide what is the true point at issue. Wendell Phillips tells us that race means only negroes. If so, why need the words color and previous condition? Lawyers and judges tell us that it means all men, of every shade and type, and we are glad that it does. What we ask is, that it shall include sex. We demand that the black woman, who is ignored in this contest, shall be placed side by side with the black man, for she is the most helpless and hopeless of human beings. Often, while sitting in the cabins of these women and hearing the stories of their wrongs and outrages, their enforced motherhood, their desolation and despair, I have realized fully that women could touch a depth of agony of which no man could conceive.

Negro men tell us of their hard work, their stripes and punishments, but not of their lacerated, crushed souls; the Rachels are not among them. But these women, by their very agonies, are developed into a higher and better condition and are, therefore, more fully prepared for self-government than the men. But as they have drank the bitter cup of suffering and degradation to the very dregs, they are, no doubt, able to live on, in their misery, till it shall please their lords to open the door for them; for the sole argument, turn it which way you will, is, man first; and afterward woman may take the crumbs, as in olden times, and even now in some places, man sits down and eats, the wife waits and serves the table.

Mr. P. asks if any abolitionist of thirty years' standing will look back over that record, and dare deny any human being his rights? I look back over a much longer period than that even, to a whole life-time of anti-slavery experience. Almost my very first recollection was of the emancipation of my revered grandfather's slaves. He believed, honestly, in the Declaration of Independence, and neither could nor would hold property in his fellow-men, or deny to them their rights, even though sanctioned by law. Their children attended the same schools with the white ones of the household, all were taught the same catechism and Bible lessons. Suppose Dinah did cook the dinner, and Jacob served it, and Julia and James waited at table, it argued no prejudice against color, and not until the mobs of New York did I know that there was such a feeling existing in the world, and I am still a little disposed to think the feeling magnified. I believe it is caste and condition, not color. But to return; I know that in all this thirty years it has been a point contested whether it was right to buy slaves, and thus secure the freedom which was justly theirs.

Mr. Phillips assumes that it is "opposition to

the negro, that it is democracy masquerading in Woman's Rights uniforms that is alarmed." And also that the feeling is spreading. Thank God for that it is so, for we assume to stand just where the Abolitionists would have stood twenty years ago, if Congress had thrown them a sop, by proposing gradual emancipation, and telling them progress was always step by step, and the slaves must first learn to read, etc. I think they would not then have accepted even the emancipation of the men and have left the women without a word. But for arguments sake, we will admit that it is the democracy, all unwashed, who have suddenly become imbued with a desire to see our government placed upon the firm basis of universal suffrage, and so oppose the partial position of the republican party. I wish it were so, for then would the day of our redemption draw near. But alas, every democrat I know echoes the cry of man first—afterward woman! "Men advance slowly step by step," says Mr. P., "but the deep, wide chasm must be taken by a flying leap, or there is a dead halt, and time must be taken to bridge over, or step by step backward to find a narrower pass."

Rhode Island, it is true, is a "little out of the way corner of the earth," with "obsolete notions;" it refuses to ratify the Fifteenth Amendment, and why? because it will give to foreigners the elective franchise without the property basis, which has been a contested point for over twenty years, keeping up the prejudice between the negro who requires no qualification and the foreigner who must have one hundred and thirty-four dollars worth of real estate in fee simple, no matter how much personal property he may have, how much culture and refinement and understanding of the genius of our republican institutions, there is no ballot for him, except he own enough of mother earth to make his last bed in. Still, unjust as all this is, and for years we have protested against it, we still insist that women, who are paying hundreds of thousands of dollars taxes upon property, real estate and personal, are entitled to be heard, and now, when the constitution is open for revision, and the government is resolved back into its original elements, is the time to press this demand, even though we may be accused of doing so with unwomanly vehemence. Men, looking upon it from their stand point, see only party demands, and with the timidity, proverbially of whigs, free-soilers, republicans, etc., a half measure will satisfy them, the golden opportunity slips by, and so again the offensive democrats are in power, and another party fight begins. Women have been so long subservient to men, that it is not a matter of surprise that even now they think as men think, and speak as men speak. I will not admit that it is selfishness to present the question in all its bearings upon our government, and ask delay till all can come in together. It is, however, so much the habit of men to silence women by accusing them of pride, vanity, extravagance, frivolity, self-indulgence, meanness, weakness and disloyalty, that I do not see that the charge of ignorance and selfishness amounts to much. Invectives never convince, and logic is poorly sustained by sneers. "I shall never get to the top of the hill by single steps; the only way is to wait till I can leap the whole way at a bound." Very well, I shall not plod slowly up a mountain "step by step," when I can use steam, and take my friends with me.

The next article is from a young lady, written in a candid spirit, and bringing all the ar-

guments which can be adduced to sustain the narrow platform of a partial suffrage. Its closing sentence I shall refer to. O'Connell, who, when twenty-seven votes were offered him, if he would be silent on the slave question, answered, "Gentlemen, God knows that I have the most hapless constituency upon which the sun ever set, but may my right hand forget its cunning and my tongue cleave to the roof of my mouth before, to help Ireland, I keep silent on the negro question." This is precisely where we stand. The republicans promise us, if we will keep silent about the negro women, and the starving working women until this is done, they will then consider our constituency. Let us say with O'Connell, Let our right hand forget its cunning, yea, let it be palsied, ere we cease to press our demands for suffrage.

We are in dead earnest, and mean what we say, however little it may avail. We know democracy is not a dream, and we revere Stuart Mill's last word more than any other of his noble sayings. "The late glorious struggle has shaken old prejudices, and has brought men to a feeling that the principles of your democratic institutions are not mere phrases, but are meant to be believed and acted upon toward all persons."

UP BROADWAY.

BY ELEANOR KIRK.

CHAPTER XX.

Oh! this tedious, dreadful groping; this wearisome seeking of the soul for light; this desire to find some clew to the strange entanglement—some thread that will finally lead out of the snarl! May not one be pardoned for honest doubt, even by those who stand firmest in the faith of a merciful God and a glorious hereafter?

"Can such things be, and overcome us, like a summer's cloud, without our special wonder?" Every revolution of the wheels was taking us nearer to Mary. How would she stand the meeting? How did I dare take so much responsibility upon myself? If the All-wise and All-merciful had desired, could He not have brought happiness to this strangely led, strangely chastened husband and wife, without my interference? What was the need of keeping these two souls apart which love had seemingly joined and sanctified? Was it wicked (yes, I suppose it was—but I couldn't help it, any more than I could keep back the tears that would roll out of my eyes each time I looked at the poor fellow by my side) to wonder what I should have done had I been the ruler of the universe? They would have been my children!

Motherly love immediately flew over to Brooklyn, where my own sunny-haired darlings were, and as imagination conjured up a vision of myself, rod in hand, pelting remorselessly into my own flesh and blood, just because I loved them, I grew hard, and sceptical, and out of patience; and the conclusion was forced upon me, that the world would consider such a mother anything but loving and motherly. I reviewed my own troubles. I tell you, one can think quickly sometimes; and some way it came upon me that I had not been consulted in regard to my own manufacture, or creation. If I had, with the least knowledge of life's bitterness, I should most respectfully have declined the honor. So would, probably, the man by my side; so would most everybody. "That

train of thought," exclaims the pious reader, "is not a very profitable one." Perhaps not; but I should like to inquire of my pious friend, what one's common sense or reasoning faculties were given one for, if not to use? and how, in the name of that common sense, a man or a woman can be satisfied with continued castigation? How a loving heart, longing for love, the exquisite essence of life, longing for appreciation, for sympathy, for love's complete environment, can be made to have patience with misconstruction, separation, and the lack of everything that soul demands for healthy development? My companion was in dead earnest; so was Mary; so was I; and yet the cup of sorrow had been drained to the last and bitterest dregs, by each one of us.

"My God! what is all this for?" I could not help exclaiming, though bitterly against my will.

"For joy, I hope, my dear friend," exclaimed my companion, taking my hand in his, and covering it tenderly with the other palm.

"You have suffered, too; and I have been so absorbed in my own trouble as not to have noticed it. Sorrow makes one selfish, I think. The past, with me, will simply resolve itself into an unpleasant dream, if I am only able to make amends in future. Don't sob so, my dear child, don't." And the low tones, so intensely musical, brought a calm to my soul, which at that moment was doubly blessed.

"Here we are," said I, and in a moment more the driver reined up in front of the tumble-down shanty.

"Come back to me in an hour, for further orders," said the merchant, as the coachman waited. "It is hardly safe to wait here that length of time."

I could not help wondering at the new tone which the voice had taken on. I knew there would be no more ~~waiting~~ down; not that the conflict was over; but the necessity had arrived for quick and decisive action—for careful self control—and the man was ready for the emergency. We stopped one moment at the foot of the stairs.

"Well, what are we waiting for?" he asked, calmly.

"I will go in first, and after a little preparation, will give the signal for you to enter."

"As you think best," he replied. "But for the love of mercy, do not be long."

Just think! This man had waited ten long, weary years—ten years of agony and torture indescribable—had groped along hopelessly, without glimmer of light, and now the day had dawned, and there was prospect of that peace which comes from mutual understanding. The goal was near—within reaching distance; but the hard patience, which had previously sustained him, was now quite gone, and in its place had come again that insatiable longing, born of hope, which would not brook an instant's delay.

"Please remember that I understand perfectly how you feel, and will be as expeditious as I think prudent. May the Lord grant that this step I have taken—apparently so impulsively, and so replete with love and good will—may result as you desire."

"Amen," he moaned, with bowed head, and hands convulsively clasped.

Now, perhaps, some one will say that I had no right to supplicate in such a manner. Why not? I craved a boon, and asked my Heavenly Father for it. I desired an especial blessing upon my friends, who, it seemed to me, had earned a

blessing. I asked for something I wanted, just the same as I used to ask my own earthly father for the means to aid those who stood in need of comforting, knowing that he was abundantly able and willing to grant my humane requests. What is the use of praying, if one doesn't pray for what one wants? It seems to me that most supplications are at least miserable farces. Ever since I can remember, I have wondered at the style of prayer adopted by most ministers. It has always appeared to me that if God really listened to the twaddle, which, Sabbath after Sabbath, was spun out, and respun, and worked over again, in long-winded descriptions of His especial attributes (just as if a man thought to make himself popular with Deity by playing upon his vanity), that if disgust could be felt by one so wise and loving that there would not be room for any other sensation save that and pity! And then, to ask for a host of things which seem especially desirable—after having explained to the Almighty the immense benefit to be derived from such and such a programme—to end with, in substance, this: "But, oh Lord! this seems to us wisest and best—but it is no matter about it—any way that suits you, will please me wonderfully." Now, I don't believe there can be found one man, or one woman, in one thousand, who, if he or she knew calamity is threatening them—death or disgrace staring themselves or loved ones in the face—but will, if they believe at all in prayer, pray with all their might and main to have the trouble averted; and if they end such supplications with, "Not as I will, but as Thou thinkest best"—the most are guilty of falsehood—for it is not within the limits of human endurance to be willing to be constantly scourged. I don't believe in praying for a new bonnet, or a new suit of clothes, or a ride, or a journey; but if the soul, which must be a part of God's, desires to be gloriously filled with that love, which all admit to be a direct emanation from Omnipotence, the wisest thing in my judgment, is to ask for it—to plead for it, because one wants it, and end with, "I want it—I want it—and cannot be denied." A child may be very still under keen disappointment—when it's father has denied certain things which seemed to the little one eminently just and proper—may be still, because realizing that no effort of the feeble will can avail against the stronger paternal one; but it is the silence of defeat, and sometimes of graceful submission; but never because the child has given up desiring the pleasure its little heart so earnestly yearned for. It isn't honest to say to God—"I am resigned to any trouble you may see proper to afflict me with, even if Christ did say—"Thy will be done."

As I turned from my friend, old Mother Thurston came out of her room, on her way up stairs.

"Oh, my dear," exclaimed the kind-hearted old woman, "I am so glad you have got back; I have been praying for it for the last half hour."

Good gracious! how my heart throbbed. I could have taken her into my arms, and hugged her, rags and all, for just that one little sentence.

"But, Mother Thurston, what did you do that for?" I inquired, hoping that I had at last found the right description of faith.

"What for, do you ask, honey? Why, that is a funny question to come from such as you? Why, I asked the Lord to send you straight

back, because I wanted you, sure, and the poor creetur up stairs needed you, of course."

There it was. She had asked for what she wanted; and I don't believe it occurred to her to end with—"Never mind about it—it's all the same to me."

"I told her you'd be here afore long. You see I somehow knowed it. She has been dreadful kind of anxious about something, and has been amost strained her big eyes out of her head watching the door. I couldn't get a word out of her, no how."

"Well, my dear, you see I am back again," I said, catching the brilliant eye of the invalid as I opened the door.

"I hope you are feeling better."

"Where have you been?" she asked, almost under her breath, drawing my head down on the pillow beside her.

"Oh! just to make a call," I answered, evasively.

"I am so glad, and so sorry; I hoped, and I was afraid. You know what you said when you went out. Well, I was frightened, because you know he could never forgive me, and love me, as he used; and I would much rather die than be pitied; but oh, my Father! I could forgive him anything, no matter what it was; could love him if he had committed the unpardonable sin."

"What do you call the unpardonable sin, my dear?" I interrupted, purposely.

"Oh! I don't know," she replied, dreamily, but—

"The unpardonable sin, my child, with him, would be his failure to love you as formerly; his determination not to overlook a past for which he is greatly responsible; but I don't think I should say but little of that past just now, Mary."

Oh! how she glared at me. "Some things may safely be left to be inferred, temporarily, at least," I continued, taking no notice of her flashing eyes. "It is better they should be."

"Tell me now, have you? oh, no, you would not be so cruel. You would never dare take advantage of an accident. I never told you his name—Would have died before such disgrace should have been brought upon him."

"What does mother mean by disgrace?" inquired little Mary, advancing to the bedside, and taking the thin, white hand of her mother in her's.

"It seems to me (of course, I don't know much about it), but it seems to me a dreadful disgrace for a little girl not to have any father she can call so, and yet have a father living. Auntie Kirk, I have prayed ever since you went—every minute of the time to the Lord God, that if my mother's—"and here the little girl hesitated for the right word, and finished with—"my mother's love, and my father was living, you would find him; and if you haven't, I shall. I'm not going to bear such nonsense as this much longer, I can tell you." And a look of determination, almost of defiance, transformed the child's face into that of a stern, inflexible woman.

"I don't suppose he's much to brag about, anyhow, but it's a good thing to get acquainted with one's relations, especially one's father. I know who he is now, and where to find him, and if killed for it the next minute, I'll make him understand 'tother from which. I don't like sickness, and sorrow, and tears, and rags, and a nasty old house in Mulberry street, and an empty stomach, and cold feet, and no good shoes, and no nothing generally; and then, there is

something here," laying her little hand on her heart, an angelic expression taking the place of the late defiant one—"there is something here that wants somebody—something I never had—that isn't clothes or victuals—something to love me—fit to kill me—and if it isn't my father, who in the world should it be? But I wouldn't speak to him if he should walk into this room now—until—well until"—Here the tears commenced to flow. "Pshaw! what's the matter with me?" she continued. "I'm almost as bad as mother! What was I saying?" and the pearly drops came faster. "Oh! that I wouldn't speak to him until—well, until he told me that he loved me—that's when! What a goose I am! I remember what you told me, Auntie Kirk—that you didn't believe he was so dreadful much to blame. I have been thinking of it ever since. That is the only real good thing that ever was said to me in my whole life! Bless his old heart!"

I knew that the "mother's love," and the child's father was drinking in every word, for I had purposely left the door ajar.

(To be Continued.)

ENGLISH CORRESPONDENCE.

LETTER XXIII.

MANCHESTER, June, 1869.

THE MUNICIPAL FRANCHISE FOR WOMEN.

As far as the House of Commons is concerned this franchise is now secured to women in England.

The amendment of the Municipal Bill, including women rate-payers amongst the qualified voters in corporate towns, which was proposed by Mr. Jacob Bright and seconded by Sir C. Wentworth Dilke, was introduced on Monday night by the former gentleman. He pointed out in a brief speech the injustice and inconsistency of excluding women from their rights as rate-payers. Women could be overseers, and Miss Burdett Coutts had lately been nominated as a guardian of the poor; why, then, should not women be able to vote in municipal matters? The Municipal Corporation Act is the only one which fixes any disabilities on female rate-payers in relation to local government. Unless this act is altered, the injustice will continue till all the women now possessing votes are disfranchised. If the amendment passes, there will be an addition of some 10,000 to the electoral rolls of Manchester, and other cities will experience a similar change. The proposition is not an innovation, and as an act of justice he felt sure the House would agree to it. Mr. H. A. Bruce, on the part of the government, observed that women enjoyed the franchise in every form of local government except that of municipal corporations, and believing that this clause would only remove an anomaly, he cordially supported it. The clause was passed without a dissentient voice. As the Home Secretary has given his hearty support to this measure, we may safely say that the Bill will be sent up to the Lords with the powerful combined weight of a united vote, and the authority of the government to sustain it. The question remains—What will the Lords do? But this is not a matter to cause very much anxiety. Meantime, we are preparing petitions for the Right Honorable the Lords Spiritual and Temporal, in Parliament assembled, as we style them, in support of the bill.

MR. J. S. MILL ON THE SUBJECTION OF WOMEN.

"This work," says the *Daily News*, "is the

first fruits of the exile to which the electors of Westminster have condemned their late representative." There is no doubt it is as able and as solid a service to the cause it upholds as any legislative effort within the power of one man, and it will act probably more forcibly on the sentiments and reason of mankind than any such effort would do, and it will thus prepare the way for just and efficient legislation on this question of the age. Mr. Mill's book may be regarded in several aspects. To many it will read as a new chapter in the Bible of Humanity in which the insight of the highest intelligences of the age has given us a prophet's roll of more than sybilline meaning and value.

To others, again, this little book will come as a tardy, but ample award of justice in reparation for injuries and wrongs countless as the generations of the past, and they will bless it for their children's sake, if not for their own. There is no doubt that within its boards it holds the MAGNA CHARTA OF HUMANITY which all the real kings and queens on earth will sign and carry out, and which all meaner men and women, whether in high places or low places, must agree to, before civilization is achieved.

Intellectually viewed, this book is a natural and logical sequence to Mr. Mill's former writings. It is a development of the principles enunciated in his *Essay on Liberty*, and in his *Dissertations and Discussions*, as well as in his *Treatises on Logic, Political Economy and Representative Government*. It is an exposition of the direct consequences and culmination of those principles which are as firmly based as truth and reason, and as unassailable. One might say that the many colored rays of truth and reason which are disclosed and expanded in those volumes are in this small work on a great subject, collected into a single beam of pure white light for the illumination of the dark places of this earth.

The Subjection of Women is a small octavo volume of less than two hundred pages. It possesses all the characteristics of the writer; condensed thought, closely reasoned out; facts traced up the stream of time; principles carried out consistently, and consequences pursued to their ultimate and inevitable issues. It consists of four chapters. In the first the object of the Essay is stated to be the explanation of the grounds of the opinion always held by the writer, and "which, instead of being weakened or modified, has been constantly growing stronger by the progress of reflection and the experience of life. That the principle which regulates the existing social relations between the two sexes—the legal subordination of one sex to the other—is wrong in itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a principle of perfect equality, admitting no power, or privilege, on the one side, nor disability on the other."

The limits of my letter will not permit me to give you a complete analysis of this masterly Essay, nor is it needful, for your readers will, I doubt not, study it for themselves. The case is fairly stated in the first chapter; the natural history of prejudice is given; the parallelism between this and other forms of slavery clearly shown, and not less clearly the difficulties that beset the extinction of this relic of the past from which so many other bad things have come down to us, and in favor of which custom, however universal, affords no justification. Mr. Mill adds significantly:

But I may go farther, and maintain that the course of history, and the tendencies of progressive society, afford not only no presumption in favor of this system of inequality of rights, but a strong one against it; and that, so far as the whole course of human improvement, up to this time, the whole stream of modern tendencies, warrants any inference on the subject, it is, that this relic of the past is discordant with the future and must necessarily disappear. For what is the peculiar character of the modern world—the difference which chiefly distinguishes modern institutions, modern social ideas, modern life itself, from those of times long past? It is that human beings are no longer born to their place in life, and chained down by an inexorable bond to the place they are born to, but are free to employ their faculties, and such favorable chances as offer, to achieve the lot which may appear to them most desirable. Human society of old was constituted on a very different principle. All were born to a fixed social position, and were mostly kept in it by law, or interdicted from any means by which they could emerge from it. * * * The modern conviction, the fruit of a thousand years of experience, is, that things in which the individual is the person directly interested, never go right, but as they are left to his own discretion; and that any regulation of them by authority, except to protect the rights of others, is sure to be mischievous. This conclusion slowly arrived at, and not adopted until almost every possible application of the contrary theory had been made with disastrous results, now (in the industrial department) prevails universally in the most advanced countries, almost universally in all that have pretensions to any sort of advancement. * * * The disabilities to which women are subject from the mere fact of their birth, are the solitary examples of the kind in modern legislation. In no instance except this which comprehends half the human race, are the higher social functions closed against any one by a fatality of birth which no exertions, and no change of circumstances, can overcome. * * * The social subordination of women thus stands out an isolated fact in modern social institutions; a solitary breach of what has become their fundamental law; a single relic of an old world of thought and practice exploded in everything else, but retained in the one thing of most universal interest, as if a gigantic dolmen, or a vast temple of Jupiter Olympius, occupied the site of St. Paul's and received daily worship, while the surrounding Christian churches were only resorted to on fasts and festivals.

With regard to the argument from the alleged nature of the two sexes in favor of the present inequality of their position, Mr. Mill points out the injustice of theorizing on powers that have never been developed, and the incompleteness of our premises for any deduction founded on possibilities which have never been fairly tested:

In the case of women, a hot-house and stove cultivation has always been carried on of some of the capabilities of their nature, for the benefit and pleasure of their masters. Then because certain products of the general vital force sprout luxuriantly and reach a great development in this heated atmosphere and under this active nurture and watering, while other shoots from the same root, which are left outside in the wintry air, with ice purposely heaped all around them, have a stunted growth, and some are burnt off with fire and disappear; men, with that inability to recognize their own work which distinguishes the unanalytic mind, indolently believe that the tree grows of itself in the way they have made it grow, and that it would die if one half of it were not kept in a vapor bath and the other half in the snow.

One other passage I must give you here, not only in reference to this question, but from its bearing on the universally interesting subject of education and as being not less important in self-culture and in the conduct of man's life.

Of all the difficulties which impede the progress of thought and the formation of well-founded opinions on life and social arrangements, the greatest is now the unspeakable ignorance and inattention of mankind in respect to the influences which form human character. Whatever any portion of the human species now are, or seem to be, such, it is supposed, they have a natural tendency to be, even when the most elementary knowledge of the circumstance, in which they have been placed, clearly points out the causes that made them what they are. Because a cottier deeply in arrears to his

landlord is not industrious, there are people who think that the Irish are naturally idle. Because constitutions can be overthrown when the authorities appointed to excite them turn their arms against them, there are people who think the French incapable of free government. * * * History, which is now so much better understood than formerly, teaches another lesson: if only by showing the extraordinary susceptibility of human nature to external influences, and the extreme variableness of those of its manifestations which are supposed to be most universal and uniform. But in history, as in travelling, men usually see only what they already had in their own minds, and few learn much from history who do not bring much with them to its study.

Hence with regard to the natural differences between the sexes the conclusion is:

The profoundest knowledge of the laws of the formation of character is indispensable to entitle any one to affirm even that there is any difference, much more what the difference is, between the two sexes considered as moral and rational beings; and since no one, as yet, has that knowledge (for there is hardly any subject which in proportion to its importance, has been so little studied), no one is thus far entitled to any positive opinion on the subject. Conjectures are all that can at present be made; conjectures more or less probable according as more or less authorized by such knowledge, as we yet have of the laws of psychology, as applied to the formation of character.

The one admitted "natural vocation" of a woman, that of a wife and mother, is taken up after these important preliminaries have been discussed, and the second chapter is devoted to the consideration of "the conditions which the laws of this and all other countries annex to the marriage contract." Perhaps the subject has never been more exhaustively nor justly treated than in these forty pages. The third chapter is "on the other point which is involved in the just equality of women, their admissibility to all the functions and occupations hitherto retained as the monopoly of the stronger sex." This is a lucid exposition of the writer's creed, already before the world, on the political and social rights of women.

The fourth and last chapter begins thus:

There remains a question, not of less importance than those already discussed, and which will be asked the most importunately by those opponents whose conviction is somewhat shaken on the main point. What good are we to expect from the changes proposed in our customs and institutions? Would mankind be at all the better off if women were free?

These questions sufficiently indicate the aim of the concluding chapter of the book, and that they are well and wisely answered I need scarcely say. Here is the last paragraph:

When we consider the positive evil caused to the disqualified half of the human race by their disqualification—first in the loss of the most inspiring and elevating kind of personal enjoyment (derived from experience) and next in the weariness, disappointment, and profound dissatisfaction with life, which are so often the substitute for it; one feels that among all the lessons which men require for carrying on the struggle against the inevitable imperfections of their lot on earth, there is no lesson which they more need, than not to add to the evils which nature inflicts, by their jealous and prejudiced restrictions on one another. Their vain fears only substitute other and worse evils for those which they are idly apprehensive of, while every restraint on the freedom of conduct of any of their human fellow-creatures (otherwise than by making them responsible for any evil actually caused by it), dries up *pro tanto* the principal fountain of human happiness, and leaves the species less rich, in an inappreciable degree, in all that makes life valuable to the individual human being.

THE FEMALE MEDICAL SOCIETY OF LONDON.

This Society, to which I alluded a few weeks ago, has just held its annual meeting. The Medical College for Women, teaching the theory and practice of midwifery, and the accessory branches of medicine, has been in satisfactory operation for five years. Eighty-two ladies have already availed themselves of its advantages, and of these many are already settled in

practice and are succeeding admirably. They are the best accoucheurs hitherto accessible to the English public, and they have attended a large number of cases without a single casualty.

WOMEN AS MEDICAL ATTENDANTS.—The fifth annual meeting of the friends and supporters of this society was held yesterday, in the lower room of Exeter Hall, under the presidency of Lord Houghton. Mr. C. H. Eli read the report of the committee, which stated that during the last session there were twelve entries of new students at the college. Miss Matilda Chaplin and Mrs. Appleton, two more of the seniors, had passed the preliminary examination in arts, at Apothecaries' Hall. Forty-three single, twenty-two married, and sixteen widowed ladies had entered during the five years of the existence of the society, and some of the ladies had attended the lectures merely as a means of intellectual culture. Many of the earlier students have now settled in practice, and succeeding admirably, have attended a large number of patients without a single casualty. Mrs. Phillips, one of them, held a professional position in the Birmingham Lying-in Hospital, and another had been nominated to a responsible appointment in London at a salary of £100 a year for a small portion of her time. At the termination of the session, the usual written examinations were continued, and many of the students were found worthy of honorable mention by Dr. Murphy in the obstetric class, Dr. Edmunds in the medical class, Dr. Drysdale in hygiene and preventative medicine, Mr. Dyte in the anatomical class, and Mr. Newlands in elementary chemistry. The report concluded by referring to the circumstances which had led to the severance of the co-operative alliance between the society and the British Lying-in Hospital, which during the twelve months it had lasted had been attended with the greatest advantage to the hospital, and lasting benefits to its patients. The ladies of the college had attended 290 of the patients at their own homes without a single maternal death, and 169 in the hospital with only one death, and that of a consumptive patient; but "in consequence of a series of proceedings amounting to a conspiracy, which no parliamentary language would describe," the committee had been obliged to terminate the connection. The duty undertaken by the society and its students had been amply performed, and time would show who was to blame in the matter. Lord Houghton proposed, and Col. H. Clinton seconded, the adoption of the report, which was unanimously carried, his lordship repeating the considerations which he had previously urged in support of the institution, and the peculiar fitness of women to undertake at least one branch of the medical profession. He had foreseen that the society would have to contend with a trades' union of men in the profession against ladies, but the softer sex were always remarkable for sticking to anything they took up, and in the end he believed would triumph in this case. Sir John Bowring, Dr. Buchanan, and other gentlemen took part in the proceedings, and one of the resolutions conveyed a special vote of thanks to Dr. Edmunds for the determined stand he had made against the opponents of the society.

THE REVOLUTION for May 27th, containing a further report of your Anniversary Meetings, arrived in time for our last Committee, and was received with much interest. There can be no doubt that such a successful series of meetings will have a stimulating effect on many minds, and that the area of the movement has been very much extended by them.

Amongst the other important and significant items of the recent elections in France, so prophetic of future freedom for that country, is the return of M. Jules Favre as one of the deputies for Paris.

I am, very truly, yours,

REBECCA MOORE.

DEATH FROM TIGHT LACING.—So many die from this cause that it seems ridiculous to notice only one. But there is a reason in special for this. An Indianapolis paper says, "a woman named Orlene Lyberger, who has been living for the past ten days at a hotel at Warsaw, Ind., was found dead in her room on Wednesday. A Coroner's inquest was held, and the jury rendered a verdict of 'Death from tight lacing.' The woman had been separated from her husband for some time, and was encephalic."

WHAT THE PEOPLE SAY.

The following letter was written to Horace Greeley for the *Tribune*. Why it was sent to THE REVOLUTION for publication we do not know, but here it is, and our readers may judge for themselves whether women have all the rights they want in Connecticut. A grand convention in that state would rouse its people to thought.

LONGHILL, CT., June 1st, 1869.

H. GREELEY—Dear Sir: Jessup Sherwood, of Southport, Conn., a widower with two daughters, and a bankrupt, married Miss Sally Banks, of one of the oldest, most respectable and wealthy families in the state. She had a well stocked farm, prized at \$10,000, besides money at interest. The daughters of Mr. Sherwood, although supported by Mrs. S.'s money, did not treat her civilly, while Mr. S. took the whole income, refusing her what she thought was necessary for her comfort.

Her husband demanded of her the notes, and stocks, held by her—she refused to give them up. She was brought before the Court and said to the Judge, she would not in jail before she would deliver them up. So she was sent to the Bridgeport jail, where she lay six months, and was only released by her counsel applying to the Legislature, who granted her a divorce, and what property was left they restored to her. Her husband and two daughters living on her money, in her house, paid her board in common jail (if any board was paid), using her money to employ counsel before the Legislature to prevent her getting out of jail and the return of her property. P. T. Barnum was then a member of the Legislature, and it was mainly owing to his efforts with her counsel that she was liberated, and what was left of her property restored.

To get an order from the Court for her Stocks, etc., he was compelled to give bonds. Now, how did Jessup S., a bankrupt, get bonds to obtain the property? Barak Barr, who was owing Mr. Sherwood a note for a large amount, came forward and offered to take Jessup's recognizance for the whole of the property, and it was thought Jessup had promised him the note, if he would help him get it all in his hands.

One of Jessup's daughters was married in great style at her house, while she lay in jail and her bedding and beds were put under contribution for the outfit. A man who could send his wife to jail under such circumstances would be mean enough to do anything. And the law that sent her there still stands unrepealed on the statute book of Connecticut. I am ashamed for the state, that it should be so, and ashamed that our lawyers permit it to remain. When women vote, such laws will be repealed.

I am a farmer, Horace, and have little time to write; so you must excuse many things that a person with more ability would do justice to. I commenced this one month ago and have found no time until to-day to finish it.

I read in the *Tribune* of May 29th, your article No. 1 on Political Economy, "Take away the inducements to industry and thrift, afforded by the law which secures to each the ownership and enjoyment of his rightful gains, and through universal poverty and ignorance, even Christendom would relapse into utter barbarism."

Is not the above one of the strongest arguments in favor of Woman's Suffrage? Until within the last few years, has the law even partially secured to her the ownership and enjoyment of her rightful gains? Has it secured to her even her children? And yet the *Tribune* sneers because women do not conduct a meeting better than men, who have had all these rights secured to them for centuries. Is this just? Is this honest?

When the slaveholders talked of the will of the majority, the *Tribune* was trying to make them see that there could be no fair majority, where one half the males were not allowed a voice. Are you not as blind in regard to women? When you talk of securing to each the "ownership and enjoyment of his rightful gains," will you please amend and say his or her?

C. S. MIDDLEBROOK.

HOW A WORKING WOMAN VIEWS THE SITUATION.

DEAR REVOLUTION: My head is all of a whirl, completely shook up, and all done by reading the New York *Tribune*. It whirls round so often, trying to pull up the black males with one hand, and fight back the women with the other, trying to run in two directions at once, that it has completely crazed me; and I should not wonder if somebody brought a suit for damages yet.

In the last number, in speaking of Father McKenna's advice to the young husband to be the ruler, it says: "It

is such stuff as this which has made a few women eager to vote." They have a notion if they are good, and kind, and peaceful, and serene, and keep to womanly ways, that they are cheated out of something, and wish that he wouldn't talk nonsense when he marries people. Now, in my bewildered state of mind, I have looked and looked for the sense in this. What connection do these virtues have to being ruled over? Is it thrilling that makes us such delightful creatures? If so, why shouldn't Father McKenna, and every other father and mother, too, tell it to everybody, everywhere.

The *Tribune* is evidently ashamed to see its own nag trotted out in public; its ears are decidedly too long to look well. There are more than a few women who know they are cheated out of their God-given inheritance to Freedom, and such things as are weekly to be read in the *Tribune* make them the more keenly feel their degradation.

The *Tribune*, in speaking of the descriptions of the women at the Woman Suffrage Convention in Indianapolis, says: "Is there any sensible husband who would care to read a full description of his wife in the daily newspapers? Is there any devoted son who would not shrink from seeing his mother, any fond lover who would not be angry to find his sweetheart thus paraded?" I should judge from this, that the men were the softer, if not the weaker sex, for the women have long submitted to seeing such descriptions of their husbands, fathers and lovers, and I have never heard of their suffering seriously from it; but as these dear creatures who have borne so patiently, meekly, quietly and cheerfully withal, to see their wives, mothers and sweethearts classed with idiots and criminals, and laughed and jeered at when they presumed to ask for their rights and privileges which they claim to belong to all humanity, are likely to suffer (as we are bound to vote), "something must be did," and I have been thinking that to save the dear ones from seeing things they "wouldn't care to see," to keep them from all shrinking up, and to save their Heavenly temper, it would be well for us to pass a law prohibiting them from reading the papers, and if they want to know anything let them ask their wives, mothers, etc., who can break the news gently, and keep back aught that is likely to injure them.

I was sorely grieved to hear of the proposed change in the price and character of THE REVOLUTION. As for stories, poetry, etc., our masters, who have plenty of money, take papers, and after all the male members of the family have read them, we are allowed to look at them, provided we can do so without interfering with other work, and the extra dollar is a great deal for women who have to earn all they have by making pants, shirts, etc., at prices reported in THE REVOLUTION, after working hard for their masters all day.

L. C. B.

And publishing papers for nothing, dear friend, is equally hard. Get some other woman to club with you and make one paper comfort two, for we know THE REVOLUTION fills every down-cast woman with new hope that there is a good time coming.

DEAR REVOLUTION: Mrs. Kirk is evidently falling in love with the hero of her tale, and if his injured wife don't find another rival in the field she will be fortunate. Her flings at the women who spoke of the abuses of their male relatives was out of place; there are petty tyrannies practiced by husbands upon wives, that they would not dare to practice upon the meanest creature that walks the earth if they thought it would be known, and the sooner these domestic Hells called homes have an airing the better. The stench will smell to Heaven if it don't go in the other direction.

A WOMAN.

THE OTHER VIEW.

Editor of the Revolution:

In your report of the "Working Woman's" meeting (see REVOLUTION, June 24), referring to Eleanor Kirk's argument against the discussion of political and social questions in such meetings, you say: "Mr. Barry and others favored Mrs. Kirk's view," etc. Now, it is of very little consequence, indeed, what view of the subject "Mr. Barry" took, but it is of the very greatest consequence that the "Working Woman's Association" should take the right view; and as "Mr. Barry" did more than any other person, according to ability, to prevent the meeting from endorsing "Mrs. Kirk's view," he will embrace this opportunity to say a word or two more in favor of the policy (which, happily, the "meeting" declined to ignore) of discussing both political and social questions.

I said it was of the greatest consequence that this Association should adopt the true policy in regard to this matter, for, in the hand of its founder and her

zealous and worthy associates, it is fast becoming a power in the land, and whether its influence for good shall greatly increase or dwindle into comparative insignificance, will depend, in my humble opinion, upon the policy it shall adopt in reference to this vital question.

I cherish the deepest sympathy with, and the greatest admiration for Eleanor Kirk, and those (alas, too few) like her, who are devoting themselves, body and soul, with noble zeal and brave perseverance, to the womanly work of saving their sisters from the terrible fate the civilization and "morality" of the Nineteenth century have consigned them to. But in the midst of my admiration, I pause to enquire: How can these suffering ones be saved? And as I pause, Anna Dickinson's words of burning eloquence ring in my ears—"My God! when will men learn that it is justice and not mercy that women need." Go on, Eleanor Kirk, treading the lanes and byways and "Broadways" of this wicked city, seeking victims of "man's depravity," and objects of your great heart's sympathy and kindness; go on your knees to the princely merchant, who may, perchance, dole out to you a pittance for the poor wretches upon whose devoted heads he is, at the same time, piling mountains of misery; do all this and more, and may the smiles of angels, the blessings of the wretched poor, and the prayers and benedictions of all good women and men follow you. But, for dear Humanity's sake, do not, by as much as a single breath, oppose those, as earnest as you, who are seeking to dry up the fountains of the misery, wretchedness and sin, whose ever flowing stream is the object of your heroic and devoted labors.

I believe emphatically in order, in things at the right time and place, and I certainly would have nothing discredited at the Working Women's meetings, not having a direct bearing on the interests of working women, but I have got entirely a wrong idea, if the direct relief of physical suffering, to the exclusion of the underlying causes of suffering, examination into them, and effort for their removal, is the sole object of the "Association."

555 Ninth Avenue, New York. FRANCIS BARRY.

WATERLOO, IOWA, June 30, 1869.

DEAR MRS. STANTON: Permit me to remind you of one quite important item you seem not to notice in your paper, that is, of women taking Homesteads, or buying government land and stand a chance to make a little money as well as men. I think of taking up a homestead this coming fall, but I am informed by my masculine friends that I cannot, because I am a woman. Now, I would like to ask, in the name of justice, how long are men going to monopolize all the money-making business of this earth? I should like to know why I cannot take 160 acres of land and hold it for five years, as well as a boy twenty-one years old? Many have sold their land at the end of five years for fifty dollars per acre, and I think that is making money faster than teaching school at the present wages given to women. I, for one, would like the privilege of trying.

Enclosed is \$1.50 for THE REVOLUTION the remainder of the year, and if it was \$3.00 I could not do without it. May it live till every man shall be obliged to confess its truth, is the sincere wish of your friend,

ANNA M. CAFFEY.

If you have not committed the unpardonable blunder of matrimony, that is, if you are a single woman or a widow, you can take possession of 160 acres of land. Why men desire to bring this divine institution into disrepute by disqualifying its feminine subjects from so many desirable rights, privileges and immunities, we cannot understand.

Matrimony under the happiest circumstances is so full of pitfalls and precipices, that all these artificial disabilities should be promptly set aside. When we hold the ballot, we shall have a word to say about these pre-emption laws, and see that they bear equally on men and women. A married man takes possession of 160 acres of government land. Why not a married woman?

JUSTICE PAYS BEST.—Gerrit Smith recently visited the Oswego Orphan Asylum, and was so pleased to see black and white children studying together in the school-room, on terms of perfect equality, that he at once gave the establishment his check for \$2,500. Some time ago he made the same institution a similar present. But what man ever gave anything to an institu-

tion that excluded the unfortunate, or the proscribed of any class, because of its proscription? Whoever should give one dollar for such a reason, would despise himself and be despised by everybody else.

DR. BUSHNELL AGAIN.

Editor of the Revolution:

THE *Tribune* of this morning has quite a lengthy review of Dr. Bushnell's "Woman's Suffrage, the Reform against Nature." He says: "She is wronged by exclusion from modes of employment and productive industry, for which she is naturally fitted." Very well, so far, good; we have the evidence of that before our eyes every day; but he leaves us to infer that there is a limit to her ability—that there are employments suitable for her, of which she is deprived, but that she is not equal to all the positions filled by men. Now, I should like to know how Dr. Bushnell or any other man knows there are limits to woman's work, save by judging of past and present conditions, in which her work has been, and is, limited? This is the most unjust judgment that could possibly be adduced, because of the fact that women have never been tested in the capacities which she is declared unable or incompetent to fill. This kind of reasoning always reminds me of the drunken Irishman, who, on his way home, was asked: "Where are you going?" "Home, shure; to thrash Biddy!" "What for?" "For not feeding the pigs, shure." "How do you know she has not fed the pigs?" "Well I know she hasn't." "How do you know?" "Well I know I know." "But suppose she has?" "Then I'll thrash her for not waitin' for me—I'll thrash her anyway!"

It is this very injustice of theory and practice which has aroused woman to her present state of dissatisfaction. She sees the inconsistency by making comparison with her own innate knowledge and demands a trial.

"Surgery demands the firm hand of a man." Does it, indeed! And how knows he that? Does he base his assertion on evidence given by Mrs. Dr. Clemence Lozier, whose twenty years practice have proved her right to be classed with the most skilled surgeons of the day?

All the women who have been through a regular course of medical study, stand to-day as living denials of that assertion. Assertion is nothing without fact, and Dr. Bushnell, to make his argument worth anything, must support it with instances of absolute proof, or his statements are worthless.

How can he do this without practical tests, and how are the tests to be made, save by giving women the opportunities we claim for them?

"Suffrage is a political trust, conferred by a state upon certain citizens for the benefit of the whole."

Now, who composes the state, men or women, or both?

"Certain citizens," according to the gospel of Bushnell, then, are men of all grades and nationalities, and "the whole" are women. Is that it?

If the act of conferring suffrage was governed solely by a pure motive, for the best interests of the majority, with a view that the controlling power may be composed of the just, the intellectual and educated, why are the electors all men?

Have we no women in this country with judgment or purity of purpose equal to the

lowest emigrant, who comes here in brogans and corduroys, unable to read even his name or tell how it is spelled?

As the right of men, under this government, to life, liberty, and protection, is conceded by all to be inherent, and that life, liberty and protection are secured through the franchise, by what mode of reasoning do the results of the franchise become inherent and not the franchise itself?

"The corrupting pursuits of political wrangle and intrigue."

It is doubtful if women would ever have known how badly they were imposed upon, how little their real interests were considered in politics, how the whole government of this grand republic reduced to words and uttered by the men themselves is simply "corruption," had she not asked, through her sense of wrong somewhere, the privilege of deciding on the justice of the laws men made for her.

Do not these men know, I wonder, that this cry of corruption is only a confession of their own badness, and by no means an argument against woman's participation in government?

It is well to know precisely the depth of iniquity with which we come in daily contact, and are linked to for life, but this skeleton "corruption," held up so persistently by men to frighten us back into ignorance and indifference, is only an added incentive to thoughtful women to pursue and destroy it.

For, does not the little judgment we have teach us that men cannot come into their homes with the same purity and goodness, after wallowing all day or night in corruption? that they must of necessity bring some taint of that bad outside life with them, conceal it as they may? and is woman to be blame, then, for desiring to bring her efforts to the work of purification—thereby obeying the scriptural command, that wives shall be helpmeets to their husbands? And do not men plainly ask for help in this cry, sent up from all quarters, of "corruption, corruption!"

Women may not be equal to the task, but there's nothing like trying; and where there's a will there's a way. And what could give the will to woman so much as to know that this same corruption men confess too, is the very thing which causes their domestic unhappiness?

Women are not to know anything of government, and political discussion must be outside of the home circle; consequently, men go elsewhere for the purpose, and usually at night. Women are forbidden, on pain of social ostracism, to attend entertainments of any kind without husbands. Now, when politics are supposed to occupy the masculine minds for the good of the country, the occupation of the majority of women through that trying ordeal, is to chew the cud of bitter fancy at home and alone. The evening hours—the only time that the duties of men and women permit of mutual recreation—merge into night, and night into day often, before bringing the sound of those footsteps to the intent ear of the wife, for which she has listened eagerly through all that weary waiting. She gets a reproach or a curse for her stupidity in sitting up for the uncertain return of a man engaged in an election—for the good of the country—and the languor following a sleepless and sorrowful night, is charged to every cause but the true one. Frequent repetitions of this sort of thing make women weak and old before their time, and the affections of husbands seldom survive this result.

Then follows this "death in life" of marriage, where people live together only because they must, in conformity with the statute which bound them, and from fear of the bad society which stands sentinel over a bad law. I, for my part, do not see why politics cannot be taken into the household for discussion or into the church for discussion, when the laws growing therefrom govern both.

If women had an equal interest in politics, and took an active interest in elections, state and municipal, do you think that men would stand or sit half the night through in a dirty bar-room, with a mug of ale or whiskey by their side, to discuss these momentous questions? Would wives be obliged to do likewise if the right of franchise was theirs, or that right prove a dead letter to them? When men say that politics are corrupt and that women must be corrupted if engaged therein, it is only a declaration, to my mind, that they intend to keep to corruption and compel women to go down to their level instead of trying to elevate politics to the level of woman as they very well might and should do.

New York, June 25, 1869.

S. F. N.

SALES-WOMEN.

Editor of the Revolution:

In behalf of a very deserving class, allow me a little space in your paper.

There can be few if any positions more trying to patience than that of the sales-women in our large stores, attending promptly and pleasantly to the demands made upon them from morning till night. With an affable spirit they must meet all varieties of human and inhuman nature; those who wish to buy but cannot decide till all the shelves and boxes have been emptied on the counter; those who higgie, and, failing to "beat down" on an article, visit their chagrin on the head of the girl who has no action whatever in the regulation of prices; those who say they can get equally good articles in other stores at lower prices, yet, instead of going there, manifest their disappointment because the sales-woman is not convinced that she is trying to overrate the value of her goods. Carrying the quality of an article, the exact texture of fabrics, in one's eye from shop to shop, is as likely to be accurate as the door measure of the man, which he carried through the streets with his hands extended apart. There is another class, the most troublesome and least profitable, unless as advertisements, who examine all goods merely to know what are the latest styles; those whose highest womanhood is in "shopping excursions." And to all, the sales-woman must be courteous and obliging. If rudely addressed, she must be silent or reply politely; must do this not only for her employer's interest, but for her own self-respect. I do not refer to these trials as a subject of complaint among the sales-women; on the contrary, I believe they consider them a part of the duties for which they are employed. But I would suggest to shoppers to be kindly considerate in demands upon those who cheerfully and faithfully serve them for very small pay. Let us remember how difficult it is for us to be sweetly gracious when sick or weary, and those women are but human like ourselves.

Of sales-women in other cities than Boston I know little, but in this city I have ever found them patient, polite and obliging. I write more particularly to remonstrate against a rule in most of the Boston stores—perhaps the same is enforced in New York and elsewhere—that of compelling the shop-women to stand from the

time of entering to leaving. The reason for this is, say the proprietors, that when the girls are seen sitting, it looks as if trade were dull. Women ought to make it so in those stores by shunning them, and patronising those where the traders are more humane. Seats are provided for visitors to rest from the exhaustive labors of sauntering from store to store. But under no circumstance must a shop girl for a moment rest her tired muscles.

A case was recently told me of a girl who was ill to faintness; one of her companions procured a seat from the desk for her friend; the employer came in, saw her sitting, and, in spite of her pale face and her excuse that she was ill, informed her that a repetition of sitting down would be sufficient cause for a dismissal.

The shop girls universally agree in this, they are more wearied by standing all day with little to do when trade is dull, than they are by the exercise and change of position when it is brisk.

It is sometimes said if they were allowed to sit when their services were not needed, they would be less prompt when they were. In that case, in Yankee land, they would soon have to yield their places to others. Most women who go "shopping" to buy, know there is not unfrequently a neglect of the employer's interest which may not be so apparent to him as to visitors. Many a woman with a plethoric purse has left a store without making a purchase, because tired of waiting till a sweet little sales-woman—redolent of Lubin's last extract—was willing to finish his *tele a tele* across the counter with some pretty girl whose fascinations held him in sweet converse.

There is a principle of more importance to the world than appearances in a shop, or dollars and cents to the trader. It is humanity to poor women; it is the health of a large class who have either to take care of themselves through life—in that case good health is all important—or are to be wives and mothers, and if enfeebled are not alone to be sufferers, but to transmit the evil.

We see the effect it has on men, who stand all day behind a counter measuring tape and counting buttons: it takes away their manhood and renders them the most insipid of all things, effeminate men.

It injures the health of young women, and unnecessarily, since there are interludes of business in most if not all stores, when those wearied girls might rest and be refreshed for the next customers.

The name of every trader who forbids it should be published, in order that just men and women might not help to enrich such superlative selfishness.

Sales-women should array themselves on the side of Woman Suffrage, since when women take an interest in legislation, government, political economy, etc., they will waste less time in merely looking at goods; their inherent love of the beautiful will not be less when they vote; no trader will thereby fail because they go shopping to purchase instead of to tumble over goods. And then when a sales-woman stands side by side with a sales-man, doing the same work equally well, she will have the same pay.

Shop girls, use your best influence for the Sixteenth Amendment.

LORENZA HAYNES.

WOMAN CONVICTS.—There are eighty-five convicts, three of whom are women, in the Vermont state prison. In the prisons of all the rural territory of the country this proportion is much the same.

Editor of the Revolution:

I HAVE received a letter from Professor F. Von Halzendorff, at Berlin, announcing to me that a Woman's Convention at Berlin will be held on the 5th and 6th of November, 1869, to form an official communication between the different women's societies for education, instruction, and artistic, scientific, industrial and domestic training, and their relations to labor.

The subjects to be discussed will be as follows:

1. How to form a regular official communication between the existing Associations.
2. How to form Industrial, Scientific and Art schools for women.
3. How to form cooperative Associations for woman laborers, with credit institutions, such, giving the same advantage to women, as has been given to men by their large (now becoming international) working men's associations.

Herr von Halzendorff sends also an invitation to the American Women to associate, and will be happy to see some delegates from America.

His address will be—"Professor F. von Halzendorff, President of the Verein zur Priociterang des Erwerbs fähigkeit des weiblichen Geschlechts at Berlin."

There are some different articles quite peculiar to America and not known to Germany, and if American ladies would be interested sufficiently in this object to send in specimens of the various bread, biscuits, canned fruits, wild grapes, squash, all such articles as the breakfast, maps, cotton and straw frames; with the small implements and fixtures of sewing machines and a thousand little inventions of American ingenuity in house and kitchen not known to the old world, and which immediately attract the attention of foreigners, a great benefit might be done to their industry.

American women who have any impulses in this direction please address E. MANOEDEL,

Care of Mrs. Horace Mann.

Cambridge, Mass.

H.

BELVIDERE SEMINARY.—This excellent institution under direction of the Misses Bush, celebrated its Anniversary on June 22d. It is pleasant to hear that it is one of the most flourishing schools for girls in New Jersey, as it has always been one of the best. The programme of the anniversary exercises indicates somewhat the character of the institution, and shows that it is fully up to the times in ideas as well as text books. One of the themes was "Woman's Right of Suffrage," and it is said was admirably treated. The annual Address was by Rev. Fielder Israel of Wilmington, Del., on "The Modern Culture of Woman," which was also very highly praised.

TURKISH BATHS.—The Albany Argus says: "Mrs. R. L. Martin has fitted up a neat bathing establishment at No. 696 Broadway in that city, where the genuine Turkish Bath is administered. It includes the hot air bath, the flesh-kneading process, the hot and cold water bath, etc., in the true Turkish style, at the hands of experienced assistants. Those who wish to experience a new sensation, and take a new lease of life, should try one of these delightful, invigorating and healthful Baths."

The Argus is right. The one only thing to deplore about these baths is, that they are too costly for the millions of poor working people and their families, who most need them.

The Revolution.

ELIZABETH CADY STANTON, Editor.
SUSAN B. ANTHONY, Proprietor.

NEW YORK, JULY 15, 1869.

SARATOGA WOMAN'S SUFFRAGE CONVENTION.

Just as we go to press a dispatch comes stating that the New York State Convention is, so far, a complete success. The magnificent parlors of Congress Hall are crowded with delegates from all parts of the state. Thurlow Weed, ex-President Fillmore, and other notables, are present. The audience is large and deeply interested, and need only to hear to be convinced of the justice and reasonableness of our demands. Now that the National Woman's Suffrage Association has fairly opened the campaign, let all fall in and aid in the glorious consummation of EQUAL RIGHTS FOR ALL! "PRINCIPLES, NOT POLICY; JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS, AND NOTHING MORE; WOMEN, THEIR RIGHTS, AND NOTHING LESS!!"

A PRONUNCIAMENTO.

WENDELL PHILLIPS has issued a pronouncement in his two papers, one monthly and one weekly, against those advocates of the Woman's Rights movement who are opposed to the position in which the Fifteenth Amendment places the women of the country.

In asserting, as Mr. Phillips does, that the Fifteenth Amendment affects no class, race, color, nationality but the negro, he makes a grave mistake. In Rhode Island, for example, are twenty thousand Irishmen not permitted to vote, because of their foreign birth. If that state adopted the Fifteenth Amendment all these foreigners must be enfranchised? The same results would follow in California with the thousands of Chinese now crowding our Pacific coast. So, too, all the ignorant men of Massachusetts, not able to read and write, and all the races from Europe and our Southern isles, if landed here to-morrow, would be citizens as soon as naturalized.

Whatever may have been the object of Congress in passing that amendment, or whatever the object of abolitionists in pressing it, it has a far wider effect on political parties and the future of the nation, than in simply changing the status of 2,000,000 black men.

We have no possible objection to all men on the footstool, doing their own voting, but we do object most decidedly to any more of man's legislation for women. We have tried that to our full satisfaction, until we are painfully alive to its danger and to the deep humiliation of an aristocracy of sex, making every woman the political inferior of every man on this continent. We oppose the Fifteenth Amendment, not because it does too much, but too little. Mr. Phillips says:

A friend in Rhode Island writes to us that there is a wide opposition to the Fifteenth Amendment among the advocates of Woman's Rights; especially among those who have not been trained in the Anti-Slavery cause.

The fact does not much surprise us. It is sad indeed. For the Women's Rights movement is essentially a selfish one; not disinterested as the Anti-Slavery cause was. It is women contending for their own rights; the Abolitionists toiled for the rights of others. When women emphasize this selfishness, by turning aside to oppose the rights of others, it is, in truth, no generous spectacle.

We should like to know why a movement among women for the outraged and oppressed of their sex is more "selfish" than that of man for his sex. Is not the philanthropy of Paulina Wright Davis pleading for the enfranchisement of the black woman of the south as pure as that of Wendell Phillips pleading for the black men, or of Frederick Douglass for his own race? Mr. Phillips was first interested in the anti-slavery movement by the murder of Lovejoy, by cruelty and injustice to his own sex and color, and he learned to hate the spirit of slavery not from personal observation of its working on southern plantations, but through the persecutions, the political, religious and social ostracism which he suffered in his own person in common with all abolitionists. Mobbed, denied the right of free speech, denounced by the press, priests and politicians, his warfare became not so much one of pure philanthropy as personal defence and self-assertion. In fact it is persecution that strengthens reformers in their positions and makes their philanthropy, however disinterested in starting, in time, more or less a personal matter.

The same clear perception of the beauty of a principle, the same essential elements of heroism, are shared by all those who advocate reforms in advance of their day and generation, whether affecting their own class or another.

The opposition to the Fifteenth Amendment comes from the very men and women who have been earnest, active abolitionists all their lives, who are laboring to-day to carry out the very principles they learned with Mr. Phillips at the feet of William Lloyd Garrison thirty years ago. It is Mr. Phillips who has abandoned the ground of high principle, turned compromiser, and become a mere republican politician, masquerading in the uniform of an abolitionist.

When, in olden times, republicans asked abolitionists to join them in partial measures—"one thing at a time"—in opposing, for example, the annexation of Texas, or the extension of slavery in the territories, they said: "Get thee behind us, Satan, we will accept nothing but immediate, unconditional emancipation."

If the proclamation of emancipation had extended to black men alone, we should have denounced it as horrible injustice to woman, and a fresh plunge for her to deeper degradation.

Mr. Phillips has said again and again that freedom without the ballot is mockery, what, then, is the condition of one half his clients to-day in disfranchisement, for whom he has no word; but denunciation and ridicule for those who plead their cause.

In protesting against an aristocracy of sex, we do precisely what the shining lights in the anti-slavery movement did in Rhode Island in 1842. It was proposed at that time by constitutional enactment to extend suffrage to all white men. Stephen Foster, Abby Kelley, Parker Pillsbury and Frederick Douglass stumped the state against the proposition. To-day, owing to those efforts, twenty thousand Irishmen are disfranchised in that state, while black men vote. These persons all graduated in the school of anti-slavery, and yet they thought it more important to prevent an aristocracy of color, than to extend suffrage to a few more

white men. They were not opposed to extending suffrage to white men in the abstract, but they saw the invidious bearing of such a proposition on the black men of the state, and therefore resisted it. They saw, too, that a qualification of color, being insurmountable, argued a lower state of civilization than that of property or education, which industry could annul.

Just so we feel to-day in regard to the Fifteenth Amendment. With the lofty types of womanhood that have marked this century, in art, science, literature and heroism, the world over, we wonder that the men of this republic should make so infamous a proposition, as to establish a government for the first time in the history of the world, based on an aristocracy of sex; and we wonder, too, that any men or women trained in the school of anti-slavery, can be found to support and defend it.

In speaking of the unexceptionable form and wording of this Fifteenth Amendment, Mr. Phillips would have the women congratulate themselves that the odious word "male" is not in it. Does he suppose that we are not acquainted with the Fourteenth Amendment in which "male" occurs three times, introduced into the Federal Constitution by republicans, four years ago, without the protest of Mr. Phillips and his disciples. It would have been a work of supererogation to have repeated "male" in the Fifteenth Amendment, for woman's doom was sealed in the Fourteenth. He says:

It was one of the great promises of "Magna Charta," extorted from the King by his Barons, that he would "neither delay nor refuse Justice." God lays the same duty on all of us.

Mr. Phillips, with his cry, "this is the negro's hour," has done more to delay justice, for women, and to paralyze her efforts for her own enfranchisement, than any man in the nation. He says:

Fashion—woman's realm—was one of the strongest bulwarks of slavery; sometimes equal to Church and State combined. It is, to-day, the special bulwark of negro hate. Woman could extinguish that scourge in half a dozen years. Suppose twenty years ago, when fashion laughed at us, it had been proposed to give women the vote and that abolitionists had cried out—"No, we've enough to convert now, selfish merchants and bigoted church-members; do not throw contemptuous and silly women into the scale. It is an 'infamous' proposition." Should we have been justified?

As to "Fashion being woman's realm," so long as its laws are ever changing with advancing civilization, and while differing widely in the Turkish Harem and Fifth Avenue, are always equally degrading to her, it is fair to suppose that there is some underlying law here, too, beyond woman's control. Ignorant of her own true position in the social scale, she is the slave of custom as well as of false creeds and codes.

We are not satisfied that even Wendell Phillips should prescribe "women's realm," we claim the universe for our hunting-ground, and fully believe that political equality would do more to improve the fashion than fashion ever did to build up or pull down reforms.

E. C. S.

OUR ENGLISH LETTERS.—They are long. Some of them very long. And all of them are very broad. No reader can afford to omit one of them. This week, Mrs. Moore reviews the recent able work of John Stuart Mill. The letters of the two weeks last preceding, were a most admirable notice of Lecky's "History of European Morals," with quotations so extensive and well selected, as to make a most

valuable contribution in themselves to the literature of the Woman's Suffrage movement.

P. P.

TRAINING SCHOOLS FOR GIRLS.

Old England and New are determined to try them. They cannot make things worse. They may not much improve them. The present relation of maid and mistress savors far too much of the old slave quarters and kitchens. The only loveable or desirable qualities the mistress sees in the maid, are amiability and capability. If a maid have not these, she need expect no favor nor friendship of the mistress, and had better not apply. That only few girls, especially of foreign importation, possess both these, as understood in this country, need not be said. Every human ear is tired, stunned with complainings. Housekeeping is becoming infamous. It is going out of fashion. Cookery is, more than half of it, an abomination, especially in large cities and towns. And worse in manufacturing cities and towns than elsewhere. The labor reformers are showing how short is human life among the factory operatives. Undoubtedly their figures are living facts, as they show the operatives to be dead ones. The frightful mortality is commonly traced to the mill, its confinement, its foul air and hard work. These are murderous enough, everybody knows who has tried, or who has well observed them. But if the factory is the upper, the boarding-house is the nether millstone. "There is death in the pot," as in the Hebrew wood-chopper's. There is death in the frying pan. There is death in the kneading trough and the oven. There is death in the sleeping chambers and garrets. Death is almost an omnipotence and omnipresence wherever there are large factories. Good cookery, if it ever existed in this unlucky world, certainly never abounded, and has now become, at least in all such places, a Lost Art, and should be buried in Wendell Phillips's antiquated lecture on that fertile theme.

And so far, there seems little prospect of remedy. The Training School for girls is perhaps a most hopeful experiment. That is appearing though, as yet, only in limited degree on both sides the Atlantic. But there are mistakes enough about this enterprise to render it a failure, at least in this country. The petrified state of society in Great Britain, rendering any change of condition from one stratum up into another, under any circumstances, nearly impossible, will tend to make such an experiment more successful there, than it could be in this country. But even in Great Britain, those restaurants where the most care is taken to instruct the cooks in their art to the highest degree, complain that as fast as they become proficient in their business, they are snatched away for wives, and so the plan is not much approved. Just as Governor Slade's most benevolent purpose to supply the new states of the west with New England school-mistresses failed; wives being more in demand than teachers.

But another difficulty common to both countries is, that only one class is supposed to need the training. Every daughter of Eve should be instructed in the mysteries of housekeeping, and above all, in those of cookery. To suppose that only the poor should learn the art, is an absurdity almost too gross to be paralleled. Worse living than is seen in thousands of rich families up and down the country, cannot be found anywhere; and the reason is, the wives and daughters in these families are as ignorant as their cooks, and more so. They do not know

when nor how they are poisoned. Their cocks may get up a bad dinner, but they themselves could cook none at all. Nor could they divine what was the matter with the compounds they had set before them. An innocent, but very wealthy young girl was lately married and set up in housekeeping in Boston. She asked a friend of mine one day, an old experienced housekeeper, how much rice she had better order, as a rice pudding was proposed for dinner. She was told that it was better to buy in small quantities, and so always have it as fresh as possible. And as there were but herself and husband, seven pounds were named for their purchase. "Seven pounds," exclaimed the gooseling, "will seven pounds make a pudding?" Another young family told me that when they settled a monthly account with their grocer, they found he had charged them for a peck of potatoes, regularly every day. On enquiry, it was ascertained that the cook had been furnishing her near relations with provisions, at her employer's expense. The husband had trusted the wife in the business, and she, though educated in the highest schools, didn't know a peck of potatoes from a pint of Lima beans. In families such as these, more is needed than schools for training of poor girls in cookery.

Nor is housekeeping, cooking included, all that girls should be taught. There is no reason in the world why every woman should not know perfectly well how to make every article of her own wardrobe. Such women have been, even to their shoes. But shoes excepted, why need one woman depend on another (especially the rich on the poor) to make her clothes? Women are made for employment as well as men, and it is truly a shame, a disgrace for a rich woman not to know how to do ingenious work as well as a poor one. When Seneca was condoled with by his friend, because his servant had run away, he answered, "if my servant can live without me, would it not be a shame if I could not live without him?" But in this christian country, this democratic republic, how many rich women there are, to whom their servants are brains as well as hands! That the poor are compelled to work for the rich, to live, is a reproach to christian civilization; but that the rich do not labor, only because they are rich, is even a still greater reproach to them. Drudgery and degradation are the punishment of poverty, no matter how the poverty came; while idleness and luxury are the reward of riches, no matter by whom, or by what means, the riches are acquired. There is surely something needed more than schools to teach the poor how to work. How especially to work for the rich; for that after all is generally what is understood by such schools, as well in New England, as in Old.

If such institutions are to be, it will be well to make them, at least, as good as they can be. And Mrs. Dr. Bachelder, of Boston, seems to have adopted the wisest plan. She recognizes the law, in the first place, that skilled labor always pays better than unskilled. It were well if all laborers were more mindful of this. For it cannot be denied, nor too much insisted upon, that in Labor Reform, none more need reforming than laborers themselves. The same is true, to great extent, in all reforms. Mrs. Bachelder declares that even sewing is understood by but few working women. Very few know how to cut, fit and finish any garment. In the present *sale-work system*, fitting garments is no part of the business, whether it be clothing, boots, shoes, hats, caps, or anything

else. It was a grand invention when the buckles were added to the suspenders, because then the pedler or auctioneer could warrant them "long enough for any man, short enough for any boy." Now, all clothing is furnished on the same general principle, so far as manufacturers can make it possible. Of the ten thousand times ten thousand garments made and sold in this country, a very small proportion are ever made for any particular person. Especially is this true with the cheaper goods. And so one person learns to do but one branch of the business. Boot and shoe making are now subdivided into many branches. It takes a whole street of shoemakers in Lynn to cut, make and finish a heel pump. So of tailoring. It used to be held that a tailor was but "the ninth part of a man." Now it takes about nine men (or women) to make one tailor. Mrs. Dr. Bachelder hopes to remedy all this, at least, to large extent. She proposes to give girls a thorough education in various industrial arts, and her school already contains almost a hundred pupils, who are divided into six classes, as follows: One in plain sewing, one in dress-making, one in the use of the sewing-machine, one in altering and remodelling garments and putting them together, one in cutting out under-garments, and one in crocheting. "The persons who have started this undertaking, says Mrs. Bachelder, in a pamphlet recently issued, find that their work grows under their hands faster than they can attend to it; they therefore respectfully solicit the active aid of all who are able and willing to serve as teachers, or render any other moral or material aid to the institution."

Dr. Bachelder certainly deserves the thanks of the whole community for so sensible as well as practical an undertaking, in this branch of benevolence, as well as of political and domestic economy. And being, like our own Mrs. Phelps and Mrs. Lyman, a woman of great energy and perseverance, she will wring success out of her enterprise if success be possible.

P. P.

THE MEETINGS AT THE WOMAN'S BUREAU.—The Tuesday afternoon meetings at the Bureau, 49 E. 23d street, continue to increase in numbers and importance. They are held in the interest of the Woman's National Suffrage Association, and all questions are in order for discussion, relating to its objects. Last week a most animated conference was held on the question of paying taxes to a government that allows no representation in legislative bodies or at the ballot-box. Several persons advocated resistance to the tax-gatherer, or at least absolute refusal to pay taxes until allowed equal voice in the government that disposes of the money. The subject is to be further considered, and is to form an important theme not only for thought and talk but for practical, positive action. Men, as well as women, take active part in the deliberations. Mr. Wilcox was present last week from Washington, and gave good account of the progress of events at the capital. He said, among other things, that Gov. Ashley, of Montana, had gone to that territory determined to use his influence to secure Woman's right of Suffrage in the state constitution, when it comes before the people for adoption.

P. P.

MRS. ERNESTINE L. ROSE.—The friends of this excellent woman will be glad to hear that she arrived safely in England in the short space of nine days and six hours; one of the quickest passages ever yet made over the Atlantic.

BOAT PRESENTATION TO IDA LEWIS.

THE real hero of to-day is Ida Lewis. And for a wonder, she is worthy of public consideration; what surely cannot be said of most of the divinities adored by this worshipping people. Never probably, was a nation more straitened for gods to idolize than this. Never certainly did human beings bow down before meaner things. Pedestrians, prize-fighters, dog-fighters, (dogs and all), pigmies, giants, negro minstrels, black corked outside, but black enough inside without cork or charcoal, trapeze flyers and bare-legged and bare-bosomed ballet dancers, all these and many more, and similar, have altars and throngs of worshippers in our national Pantheon. And in the midst of all these obscene and unclean abominations, it is pleasant and refreshing to behold at least one object before whom virtuous and healthful honors may be presented. Ida Lewis, the Grace Darling of America (to look for no worthier comparison), is now well known, and is coming to be distinguished among brave girls as she deserves. Humane Societies are presenting her with medals and other tributes of praise. The philanthropic everywhere are writing her letters, and in other ways expressing admiration of her high qualities. The Legislature of Rhode Island honored itself the other day, by unanimously passing a vote in both houses of high and grateful appreciation of her bravery and worth. The Vice-President of the United States presumed also to lift himself to her level, and paid her a visit during his recent journey to New England. And so, also, have many other distinguished persons, both of her own, and other sections of the country.

But the latest and most signal demonstration in behalf of the new St. Ida, was on the late national birth-day, which was only duly signalized by the presentation of an elegant life-boat to Miss Lewis as a token of appreciation of her heroism in rescuing two drowning soldiers near her father's light-house in March last. Two thousand persons witnessed the sublime ceremony. The boat, which is called the Rescue, was built by Thomas D. Stoddard, and is of the finest workmanship. The material is oak, cedar, and black walnut, not a pound of iron being used in its construction. It is 14 feet long, 4 feet 2 inches beam, and 16 inches deep. The interior is finished in the most perfect manner, and does great credit to the builder.

After being paraded through the streets several times, the boat was stopped in the centre of the square, and Miss Lewis, Col. T. W. Higginson and Francis Brinley, formerly President of the Boston Common Council, were handed into it. The latter named gentleman then made the following presentation address:

MISS LEWIS: Directly after your recent perilous but successful effort to rescue two soldiers of the garrison now posted at Fort Adams from the tumultuous roar of waters, a few of your friends concerted a plan for offering to you an appropriate and substantial token of their appreciation of your self-possession and fearlessness on that memorable occasion. It was said of Caesar that he

"Was greatest when he sought to save,
Th' historic scroll, by swimming, from the grave."

If the attempt to secure a roll of papyrus added a brilliant leaf to the chaplet of him whom Shakespeare styled the foremost man of all this world, how transcendent must be her greatness, who, at repeated times, with fragile arm, had saved in the aggregate nearly half a score of men, despairing and struggling in the jaws of the insatiate sea. Such courageous service in the cause of humanity by one not insensible to danger, seemed to demand a recognition more valuable and enduring than mere verbal acknowledgments, and it was determined

to substitute for your slender skiff a staunch boat of the most approved construction, and to present it to you on the conspicuous return of the anniversary of our National Independence. That purpose has been most satisfactorily accomplished by the ingenious designer and builder of this beautiful craft, Mr. Thomas D. Stoddard of this city. Nor can the voluntary gifts of Capt. D. G. Towney and the other officers of the steamer Newport, of the New York line, be overlooked. To them we are indebted for three appropriate colors, and other valuable contributions. It is proper I should state in this presence that, with the instinctive delicacy which is inseparable from true courage, you shrank from the suggestion of a public demonstration, and reluctantly yielded your scruples to gratify those whom you felt it a duty to oblige. This boat has none of the glitter and pretence of the silver-oreed barge of Cleopatra, which floated on the Cydnas like a burnished throne; but it comes to you rich in artistic skill, and freighted with the kindest wishes of the inhabitants of Newport. I commit it to your care, knowing how well and wisely it will be used and managed by the "heroine of Lime Rock," whose name and exploits will be preserved by tradition so long as any portion of the shores of Rhode Island shall be washed by the waters of the Narragansett.

To this address Col. Higginson responded as follows:

MR. BRINLEY AND THE GENTLEMEN WHO HAVE PRESENTED THE BOAT: I am requested by Miss Lewis to return thanks in her name to the donors and to the citizens of Newport. Miss Lewis desires me to say that she has never made a speech in her life, and does not expect to begin now. She has worked out the problem of Woman's Rights in a different manner. She has been accustomed to assume the right of helping her fellow-men without asking any question. She receives this boat with pleasure, not only as an earnest of the good feeling of her fellow-citizens, but also as a means of doing a little more hereafter, if occasion should come. She has been fortunate to do what the proverb recommends as the height of practical wisdom, to "paddle her own canoe." She will endeavor to paddle this one, and if any of you should be so unfortunate as to get into difficulties in the neighborhood of Lime Rock, so long as you see this boat riding at anchor there, it will say to you, as boys sometimes say to a playmate who has fallen: "Come here, and I'll pick you up." Much has been said about her services in this direction. When she performed this she had no thought of its being recognized. In fact, I believe, if she had thought what men would say about it, probably she would never have been performed at all. I may add that this disposition to rescue her fellow-beings did not begin in this generation of the family; because, when I asked Mrs. Lewis how she felt when she saw her daughter battling with the waves, her answer was, "I had an idea, after it was all over, that she had been in a dangerous condition." Miss Lewis appreciates your gratitude for what she considers a simple act of duty, and she is especially thankful to Providence, who crowned her efforts with success. The memory of the danger of those men has impressed her mind more than any praise she received for their rescue. She is grateful to the Divine Providence that helped her to do it; but she hopes never to have to do it again. She thinks that all women should try to do the duty that lies nearest to them. When she comes here to attend the weekly meetings of the Good Templars, whose object is to save men from drunkenness, she feels that she is as much in the path of duty as when she saved drowning men. Many a sailor passes the Lime Rocks safely, to be shipwrecked among the dram shops on shore, and she wishes to work for them and to have others work.

The speaker concluded by thanking the donors of the gift for their courtesy, but said that all the money in the United States would not pay Miss Lewis to make a show of herself.

Mr. Sheffield, on behalf of the Narragansett Boat Club, presented Miss Lewis with an elegant Rudder Yoke, made of rosewood, with solid silver mounting and German silver socket with crimson cord and tassel. It bore the following inscription, handsomely engraved:

Presented to Miss Ida Lewis by the
Narragansett Boat Club
Providence, July 4, 1869.

Col. Higginson, in returning thanks, said that Miss Lewis would now be able to take a companion with her on her boating expeditions.

Mr. Brinley also presented two silk flags from Capt. Kenny and the officers of the magnificent steamboat Newport, of the New York line. The same gentlemen also contributed a miniature anchor of galvanized iron, with cable, a set of elegant cushions, boat hook, and velvet carpet, and are to add further a third flag and boat awning.

Miss Lewis was tastefully attired in a brown silk gown with black lace trimmings, and hat of the same material. She wore a lace veil, but at the end of the presentation speeches she removed this for a few moments, at the request of some of her friends, to allow her face to be seen. Her demeanor was very lady-like and composed, free from embarrassment or affectation.

For the material facts in this account, credit should be given to the faithful correspondent of the New York Tribune. The observances and presentations were on Saturday the third, instead of Sunday the fourth; but surely, no day can be too sacred to pay honors to so truly brave and worthy a personage as Ida Lewis is every day proving herself.

Since the above was in type, the following interesting farther account of Miss Ida has been received by Mrs. Stanton, in a private letter from Providence:

I think you will like to see the proceedings at Newport at the late presentation to Miss Ida Lewis, our Rhode Island "Grace Darling"—begging your and Miss Lewis's pardon; for it is probably always bad taste, as well as always faulty description, to apply to one person another person's name. Besides, Miss Lewis has a quiet, simple, dignified heroism of her own, which makes her womanliness, as well as courage and prowess, conspicuous. Grace Darling's fame rests on one exploit, in which, I think, she was assisted by her father. Miss Lewis is the heroine of three or four similar adventures, and, I imagine, is much more of a person than her English sister of mercy. Miss Lewis shows her strength by being proof against flattery. She will, however, be spoiled, if possible. I suppose you noticed the surprise visit made her by Mr. and Mrs. Colfax in a boat from Fort Adams. To-day, I see it stated that "Fiske, Jr.," is to build a magnificent boat-house for her new life-boat on Lime Rock Island.

F. F.

GOOD PROSPECT FOR WOMAN AT MEADVILLE THEOLOGICAL SEMINARY.—In his address at the recent anniversary of this institution, Rev. Mr. Montford said:

The love of liberty cherished here has been shown in action as well as thought. From the outset, this school has been dedicated to human rights. When interest in the anti-slavery cause flickered and went out in many seminaries, it burned clearly and brightly here. Nearly twenty years ago, a clergyman blacker than midnight was invited to address a graduating class. During the war, no chaplains in the field made a better record for themselves than some of ours, and I have never heard of any Meadville man who spoke one syllable in behalf of treason. With equal pride and pleasure we can point to our practical recognition of woman's right to preach the gospel, for many of us have long believed that Mrs. Stowe's question, "If it is right for Jenny Lind to sing 'I know that my Redeemer liveth,' how can it be wrong for Antoinette Brown to say it?" is unanswered and unanswerable. I almost envy the person who shall stand in my place twenty-five years hence, because he or she will have the privilege of beginning, "Brothers and Sisters of the Alumni."

"WOMAN'S NATURAL PROTECTOR."—Were the secrets of many households revealed, tales would be unfolded that now do not get into the newspapers. The Appleton (Wis.) Post tells us of a brutal father residing in the suburbs of that city, who turned his child, a girl of twelve years of age, out of doors to forage for herself. It says: "The poor girl was so starved that she was seen actually eating the pickings found in a

neighbor's back yard. Last winter he did the same thing, but was forced by the active appeal of others to take her in again. This time he is inexorable, and says she must work for herself."

THE FRAMINGHAM MEETING.

It had a hasty notice last week. The following is a part of its very able series of resolutions:

Resolved, That if government rests on consent, all men who continue to rule women against their will are tyrants (great cheers), and since the presence of a disfranchised class in the shop, the factory, or field, degrades labor, we put women's declaration of independence, her right to vote, side by side with the claim of labor to its earnings. (Enthusiastic cheers.)

Resolved, That in denying the ballot to women, in advancing interest on money, in aiding great railroad usurpation to plunder the public, in refusing, while granting endless privileges to chartering capitalists, to incorporate workmen for the beneficent purposes of co-operation, the Massachusetts Legislature is guilty of high treason against freedom and honesty, which next November must be rebuked overwhelmingly at the polls. (Loud and long cheering.)

Resolved, That, in the language of Amasa Walker, no great national debt was ever paid or otherwise discharged except by repudiation, and the present war policy of government makes national debts permanent institutions. (Science of Wealth, pp. 362 and 363.) That as James Buchanan in buying up a few thousand negroes annually to be freed or destroyed would not have satisfied the claims of emancipation, so Secretary Bontwell, in his bond-policy, is trifling with justice and public welfare (cheers), and since dissenting men were shot down, drafted into battle, while disloyal wealth was allowed to remain at home with increased liberty to fatten on the public distress; since the full amount originally loaned the government will soon as interest have been more than paid, we renew, with increased emphasis, our demand made at the origin of this League, for the immediate and unconditional payment of the war debt by assessment upon the whole property of the nation, including government bonds. (Cheers and applause.)

The New England Labor League met just and generous than the New England Anti-Slavery Convention, has recognized woman's full equality, from its formation; and has always demanded her right of Suffrage in the state, and welcomed her presence, council and co-operation in all its meetings. Some of the leading abolitionists seem disposed to play "dog in the manger," in most surly temper. They will neither labor themselves for the enfranchisement of the millions of black women in the country, nor permit the Equal Rights Association to labor, unmolested, for them. The slave women were always under the tyrants in white at the South. Now a black mastery, schooled only in tyranny, must be superadded. Abolitionists found and proved the "Church the Bulwark of Slavery." They themselves are becoming the stronghold of woman's enslavement.

P. P.

SENATOR SPRAGUE ON THE FINANCES.—A Providence correspondent of the New York Sun has had a long interview with Senator Sprague of Rhode Island, and reports what was said in a very readable manner. Here is a single paragraph:

I called on the Governor a day or two ago, and found him reading Kellogg's "New Monetary System," which he said was a very good book, though he was convinced the author had no practical business knowledge. "The great difficulty with most of the economists is," he said, "that they have no actual practical acquaintance with business matters. They don't know the relationship of money to our daily business operations. Why, it enters into everything we do or produce. There is no product of labor in which it does not perform a most important function. It is like the air, which we neither see with our eyes nor feel with our hands, yet it is everywhere

present, and is the support of life. In commercial nations cheap money is indispensable to prosperity. But in our country for the past five years, every effort of our legislation and financial policy has been to enhance the cost of money, and by so doing to depress all our industries and stimulate speculation."

What the Senator says of the "last five years" is just what THE REVOLUTION has held and inculcated from its commencement. Nor, while the present dynasty of politicians bears sway, is there hope, or even possibility of improvement.

P. P.

WOMEN'S CO-OPERATIVE UNION.—The San Francisco Mercury says:

California has the honor of incorporating the first Women's Co-operative Printing Union in the world. Who will say we are not a progressive people? Who will say that our women do not practically demonstrate what can be done by earnest effort? It is urged, let woman prove to the world that she is competent to fill positions now occupied by men, and she shall have them. This, it seems, would settle the whole of the vexatious question about rights; whether women are competent to do certain kind of work. Now, our women have shown to the world that they can print, and also that they are capable of doing business for themselves. When they have come as far as this, there is certainly no reason for urging that they are out of their sphere.

It is also said that a gentleman arriving in San Francisco from Chicago, and seeing the advertisement of the Women's Co-operative Union in the Business Register, at the hotel, immediately called at their office, 424 Montgomery st., and left a large order for printing, which was filled with the usual promptness and dispatch. The gentleman, it is added, was so much pleased with the work and the fair prices, that he intends to publish a good report of our Women's Co-operative Union in every city in the East, which good thing, THE REVOLUTION is glad to help him do.

P. P.

A MEXICAN SENORITA.—From an official report of an officer in Quintapan, it appears that the Senorita Carlotta Fere, only sixteen years of age, fills the following positions and discharges their duties with the "utmost exactitude and punctuality." She is preceptress of the school of that town, and is remarkably successful in the education of young ladies; she is Clerk of the Court and Secretary of the Council, and is remarkable for the admirable order in which she keeps her archives, in the collection of laws, and of all other business in her charge. Mexico will never come to anything till her women are elevated and incorporated into her governing element. The unfortunate empress of Maximilian set a most excellent example, and it is quite probable this interesting instance is a result of it.

P. P.

WOMAN IN A NEW POSITION.—A Boston correspondent of the Springfield Republican, describing Miss Harris, who was appointed to read the Declaration of Independence in Faneuil Hall at the late municipal celebration, says:

She was dressed in a clear white muslin, with double skirt, puffed and ruffled at the bottom and trimmed with two rows of satin ribbon, red and blue. Two rows of golden stars also embellished the skirt. Waist and belt trimmed likewise. Pearl necklace and bracelets, white kids and beautiful brown hair braided, with roses adorning. A pale, oval face, deep brown eyes, and intellectual head denoting power and truth. She is the type of womanly graces, without a trace of that "masculinity" of manners which men so dread and expect in strong-minded women. With a clear, cultivated enunciation, yet with a slight lisp, she pronounced the grand Declaration, that, until lately, has been only truth in pamphlet, never truth in fact. She concluded the reading amidst rapturous applause, an enthusiastic admirer throwing her a beautiful bouquet. "Does much better than a

man," said one gentleman to another. "And is much more attractive!" "Yes," was the reply, "good idea—gives them confidence." Thank you, sir! But let me inform you that women have always confidence wherever they have opportunities.

WHAT THE PRESIDENT OF AMHERST COLLEGE SAID.—Rev. Dr. Stearns, in his Baccalaureate Address to the graduating class of Amherst College, last week, predicted as below for the cause of Woman's Suffrage. The correspondent says: "The edifice, as is usual on Baccalaureate occasions, was crowded to its utmost capacity by what I may term a distinctively New England audience, remarkable alike for its intelligence and sincere appreciation of such a preacher and such a discourse. President Stearns chose for his theme, "America among the Nations," a subject suggested doubtless by the fact that the nation's natal day falls on Sunday this year. It was delivered in an eloquent and sturdy manner, and was received with the closest attention and the widest acceptance."

President Stearns, after eloquently predicting the progress of the nations in the coming years, America leading in the grand advance, alluded to woman's prospect thus:

And freedom will come; it is knocking at the door; equal rights and privileges before the law will be accorded to all; the ballot is for all—for the freedman, for the Indian, for the Chinaman of the Pacific, for all. I say not what ought to be, but what will be, not just now perhaps, but ere long. It is not a question of preference, but of providence; whether you will or whether you will not, the ballot is for all men, and all women, too. I discuss no question of propriety or desirableness. I do not even give my opinion in favor of a restricted or an unlimited vote—though I think government would be as safe in the hands of the ten thousand mothers who sent up their petition last winter to our legislature, for alcoholic prohibition, as in the hands of ten thousand fathers who stupefy or madden their brains with intoxicating drink, and leave the women to support them. I speak only of what will become fact. The tendency of the whole world is toward universal suffrage; it may take centuries in some countries to bring it about—but the nations will demand it; it is coming and our America leads the van.

THE COMING MAN.—The Western papers say that Senator Carpenter from Wisconsin is the coming man of the West. It is claimed for him that he is the peer of the best lawyers in the Senate, as able as was even Stephen A. Douglas in debate, with high literary culture, a splendid gift of oratory and superior personal presence. But none of them add his crowning excellence—that he is a declared advocate of human equality, without distinction of race, complexion, or sex.

P. P.

THE Philadelphia Post quotes John Stuart Mill as saying: that "woman's right to vote is but a part of her natural equality with man. She should sit in Parliament, practice medicine and law, or preach from the pulpit." And then adds:

We have somewhat similar opinions on the subject. We think that real life should be organized somewhat on the plan by which Jean Ingelow, in "Mopsa, the Fairy," declares fairyland to be regulated. Everybody there may do everything that they can do. Provided the understanding is, that things should be well done, we are ready for the adoption of this plan in politics and business life.

A CORRECTION.—The article in THE REVOLUTION of 5th of June, entitled, "A Woman's View of Obedience, as taught by Paul," should have been credited to C. S. Patten, Ames, Starry County, Iowa. The printer only followed copy.

NEW HAMPSHIRE UNITARIANS AND WOMAN.—At the late annual Convention of the Ministers and Delegates of the N. H. Unitarian Association, the following order was passed on motion of Rev. Mr. Lovering of Concord:

It being evident that the women in our several societies have been among the most active and efficient laborers in our Liberal Christian cause, therefore,

Resolved, That, one of the Vice-Presidents, and three of the Directors of this Association be women.

The following persons were chosen to such offices: Mrs. J. F. Lovering, Concord, Vice-President. Mrs. A. E. Daniel, Franklin, Mrs. Augusta Fuller, Peterboro, and Miss Mary A. Foster, Portsmouth, as directors.

CORRECTION.—In the article by Mr. Davis in the last *REVOLUTION* on the N. E. Anti-Slavery Convention, she was made to say we must hug Rhode Island instead of buy it. "Little Rhody," as the state is sometimes called, might have a choice herself in those two words.

WOMAN AS MISSIONARY.—Rev. Olympia Brown is to be invited by the Universalists of the West to become a Missionary in Kansas. She can scarcely be more needed there than in the state where she now labors.

MR. WILLIAM TILDEN, who lately died in this city, was a native of Lebanon, N. H., and from his great wealth founded and endowed the "Tilden Female Institute of West Lebanon," the largest institution of the kind in that state.

WOMAN AS COLLECTOR.—Miss Sallie R. Banks, for some years a teacher of colored schools in South Carolina, has been appointed Collector of Internal Revenue for the Sumter District of that state.

THE N. Y. EVENING MAIL.—In its new and well fitting suit of clothes it makes a very handsome appearance. It was a wide awake paper before, and every way, one of the best. It seeks to evade no new truth, not even Woman Suffrage.

LITERARY.

MERRY'S MUSEUM. An Illustrated Magazine for boys and girls. Boston: H. B. Fuller. \$1.50 a year; single numbers, 15 cents.

What Mr. Shorey's "Nursery for Youngest Readers" is to his department, Merry's Museum is to the bigger boys and girls. Readers of *THE REVOLUTION* will need no higher praise of it, except to be told farther that Miss Louisa M. Alcott is editor, and chief contributor.

PLYMOUTH PULPIT. A weekly publication of sermons as preached by Henry Ward Beecher. New York: J. B. Ford & Co., 39 Park Row; American News Co., 119 Nassau street. \$3 a year; 8 cents single copy. A cheap way to pay "a Minister tax" is to subscribe for this work. The best of sermons at least will be secured.

THE WOMAN'S ADVOCATE. A monthly journal. New York: Wm. P. Tomlinson, 39 Nassau street. \$2 a year, in advance.

THE DEAF MUTE'S FRIEND. Henniker, N. H. Sweat and Chamberlain. \$1.50 a year, in advance.

MANFORD'S MAGAZINE. Published monthly in Chicago, Ill., and St. Louis, Mo. Terms: One dollar and fifty cents per year, in advance, and twenty-five cents are added for every three months' delay. All letters should be addressed, E. Manford, Room 61 Reynolds Block, Chicago, Ill.

HARPER'S BAZAR. Harper & Bros., New York. \$4, in advance; only 10 cents, single copy. Altogether the best Fashion Magazine in the country; being what it announces itself—a Repository of Fashion, Pleasure and Instruction.

AMERICAN AGRICULTURIST—for the Farm, Garden and Household. Orange Judd & Co., 245 Broadway. \$1.50 per annum, in advance. And certainly one of the best magazines of its kind in America.

THE MANUFACTURER AND BUILDER. Western & Co., 37 Park Row, New York; American News Co., 121 Nassau street. Monthly. \$1.50 per annum; four copies for one year, \$5; ten copies, \$12; fifteen copies, \$16.50; twenty and upward, \$1 each. A most elaborate, highly illustrated quarto of 30 pages.

COLTON'S JOURNAL OF GEOGRAPHY AND COLLATERAL SCIENCES: A record of Discovery, Exploration, and Survey, issued quarterly from Colton's Geographical Establishment, 172 William street, New York. \$1 per annum.

LEISURE HOURS. A Monthly Magazine, devoted to History, Biography, Prose, Poetry, Wit, Romance, Reality and Useful Information. 25 cents per copy; \$2 per year. Pittsburg, Pa.: O'Dwyer & Co., publishers.

THE GOOD TEMPLAR'S MAGAZINE. Olean, New York: Martha B. Dickinson, editor. \$2 a year; single numbers, 20 cents.

THE FUTURE PALACES OF AMERICA. By F. J. Scott, of Toledo, Ohio. Boston: Reprinted from the *Radical*.

THE NATIONAL QUARTERLY REVIEW. Edited by Edward I. Sears, LL.D. New York: Edward I. Sears, 61 Broadway. Philadelphia: J. K. Simon, South Sixth street. \$5 a year, in advance. Contents of present number. 1. Vindication of Euripides. 2. Rousseau and his Influence. 3. The Parsees. 4. The Philosophy of Population. 5. The Man with the Iron Mask. 6. Vassar College and its Degrees. 7. Henry Kirke White. 8. The Irish Church. 9. Notices and Criticisms.

THE BROOKLYN MONTHLY. E. B. Spooner & Co., 300 Fulton street, Brooklyn. Now incorporated with *Every Month*, the magazine will be issued at \$3 a year; single copies, 30 cents.

PROCEEDINGS OF THE PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS, held at Longwood, Chester County, 1869. Hammorton, Chester County: Isaac Mendenhall; 3 Park Place, New York: Oliver Johnson.

THE LADY'S FRIEND. A Monthly Magazine of Literature and Fashion. Mrs. Henry J. Peterson, Editor. Philadelphia: Deacon & Peterson, 319 Walnut street. \$2.50 a year, in advance.

LADIES REPOSITORY. A religious and literary magazine for the home circle. Boston: Universalist Publishing House, 37 Cornhill. \$2.50 a year.

THE RADICAL. Boston: S. H. Morse & J. B. Marvin, editors and proprietors. \$4 a year, in advance; 2 copies, \$7; 5 copies, \$17.

The July number has Margaret Fuller, by Mary R. Whittlesey. 2. To M. O. F., by Kate D. May. 3. Personal Theism—a Conversation—by A. Bronson Alcott. 4. The Parting, by Henry B. Blackwell. 5. The Paradox of Spiritualism, by J. Stahl Patterson. 6. From the Country (serial). 7. Notes, etc.

THE AMERICAN WOMAN'S HOME; OR, Principles of Domestic Science: being a guide to the formation and maintenance of economical, healthful, beautiful and Christian homes. By Catherine E. Beecher and Harriet Beecher Stowe. New York: J. B. Ford & Co., 39 Park Row.

Here is one of the handsomest and best books of the year, without any question; nearly 500 pages of most excellent practical matter: Showing how a house can be adapted so as to secure the comforts of convenience, plentiful warmth, and pure air; how a home may be tastefully and economically made beautiful; how a woman, by the aid of some knowledge of physiology and the laws of health, may be the home physician; how to dress, to cook, to eat, to drink, to live, in accordance with the dictates of religion, good taste, and the unchangeable laws of healthfulness and economy. In fine, it treats practically of every subject relating to domestic life, from the woman's standpoint. Illustrated richly, and sold as follows: extra cloth, \$2.50; extra cloth, gilt edges, \$3; library style, \$3; half morocco, elegant, \$5.

OLD TOWN FOLKS. By Harriet Beecher Stowe. Boston: Fields, Osgood & Co. A handsome volume of 800 pages. Of its quality enough is said when the name of the au-

thor is given. No story or history of this country is old, but the oldest are the best; and the "Old Town Folks" can be classed nowhere but with the oldest and best. See advertisement of it in the appropriate department.

THE CHILDREN'S HOUR. An illustrated monthly magazine for the little ones. Edited by T. S. Arthur. Terms: \$1.25 a year; 5 copies for \$5; 10 copies and one extra to getter-up, of club, \$10; single number, 10 cents. T. S. Arthur & Sons, 809 & 811 Chestnut street, Philadelphia.

THE ATLANTIC MONTHLY for July speaks for itself as always, and it is too well and widely known to need other recommendation. There may be wisdom in concealing the names of the contributors, but to this editor, it is not apparent. The article entitled "The Greek Goddesses" is worth the year's subscription. It was written by a man, and I could give readers his name if they wouldn't tell anybody; but it is never safe to reveal secrets. The present number of the Monthly begins its twenty-fourth volume. It survives its original founders and many of its earliest contributors, including Theodore Parker, Thoreau, Hawthorne, Margaret Fuller, and, doubtless, many others. Fields, Osgood & Co., Boston, are now its fortunate possessors, and the New York branch office is 713 Broadway. \$4 a year; single numbers, 35 cents.

ONCE A MONTH. T. S. Arthur & Sons, Philadelphia. \$2 a year.

GOOD HEALTH. A journal of physical and mental culture. Boston: 21 Franklin street. New York: American News Co., 119 Nassau street. \$2 a year; 20 cents single numbers.

ARTHUR'S HOME MAGAZINE. T. S. Arthur and Virginia Townsend, editors, 809 Chestnut street, Philadelphia.

WELLS'S PHRENOLOGICAL JOURNAL contains, among its many good things for July, the following: J. Lothrop Motley, our new Minister to England; Prof. S. F. B. Morse; Auber, the musician; Civilization among the New Zealanders; Planchette's Theory of itself; Strasbourg Cathedral and Clock; Developing the whole man; or orthodoxy confirming phrenology; Our Country, an oration; Hints on conjugal selection; Christian Hope; Youth's Department; National music—Four songs with words; Illustrated with portraits and other engravings. Price, 30 cents, or \$3 a year. S. R. Wells, Publisher, 389 Broadway, N. Y.

OUR ACRE AND ITS HARVEST. Historical Sketch of the Soldiers Aid Society of Northern Ohio. Cleveland: Fairbanks, Benedict & Co. *Herald* office,—1869. A magnificent octavo volume of more than 500 pages, with several very handsome engravings, and an amount of statistics, reports, names of associations, committees, contributors, and workers, as well as historical sketches and reminiscences of the war, which must make it of incalculable interest and value to the people of the Buckeye state.

SEERS OF THE AGES. Embracing Spiritualism, past and present—doctrines stated and moral tendencies defined. By J. M. Peebles. Boston: William White & Co., *Banner of Light* office, 158 Washington street.

An elegant octavo volume of nearly 380 pages, and a work of the highest authority in spiritual circles; and can be read with profit by all seeking light and knowledge on the subjects treated, as well as by the more advanced disciples in the wondrous philosophy of spiritualism.

WAYSIDE THOUGHTS. By Samuel H. Lloyd. New York: W. J. Widdleton, publisher. 1869. A very pretty little volume of eighty pages of orphic sayings, at least in form, many of them important, as well as wholesome to the mind and soul. This is not the best one:

"Justice is before Pity. Let all mankind deal justly, one with the other, and what now calls for pity, would gradually be diminished, and finally disappear."

HOW LISA LOVED THE KING. By George Eliot. Boston: Fields, Osgood & Co. New York: 713 Broadway. A charming little poem of about fifty pages (price 50 cents), embodying Italian sentiment,

"Six hundred years ago, in Dante's time," and bringing before us some of the love-characteristics of that age.

THE MOTHER'S JOURNAL. A Family Magazine. Mrs. Mary G. Clark, editor. Chicago: Clark & Co. \$2 a year.

FINE SILVER PLATED WARE.—J. L. Harlem & Co., manufacturers of Silver, and Silver Plated Ware, have been long and favorably known at their old stand in Maiden Lane as men of fair dealing and uprightness. There may be found at their extensive establishment, a choice collection of Tea Sets, Castors, Butter Coolers, Baking Dishes, Wine Frames, etc., etc., and what every family needs at this season of the year—a splendid Ice Pitcher, which they have to suit all tastes and pockets. This firm warrants every article to be as they represent them. Give them a call. J. L. Harlem & Co., 41 Maiden Lane, New York.

THE BEST CLOTHES WRINGER.—Be very particular about getting the "Universal Wringer" with cog-wheels. This is the only one we recommend, and our endorsement of this is without mental reservation or modification.—*Universalist*.

INTERESTING TO LADIES.—I feel it both a duty and a pleasure to inform you with what satisfaction and success I have worked on the Grover & Baker Machine for the last eleven years. It is so simple in its structure that it is exceedingly difficult to get it out of order. Both of my little girls—one five and a half and the other four years—can sew straight seams on it without assistance.—*Mrs. A. C. Foss, wife of Rev. Archibald C. Foss, 203 West 30th street, New York.*

MOTH PATCHES, FRECKLES, AND TAN.—The only RELIABLE REMEDY for those BROWN DISCOLORATIONS on the face is "*Perry's Moth and Freckle Lotion*." Prepared by Dr. B. C. PERRY, the skillful and well-known Dermatologist of 49 Bond Street, New York. Sold by druggists everywhere. This is no quack compound gotten up to impose upon the public, but the only remedy known to science, exclusively adapted for the removal of Brown discolorations.

Financial Department.

THE REVOLUTION.

VOL. IV.—NO. 2.

BANKS, PANICS AND GOVERNMENT.

THE history of the past ten days shows the actual necessity of reform in money matters. The operation of government in the management of its finances has crippled hundreds of business men. Had there been a law compelling the government to lend the surplus it has accumulated on hand to those who would put up their government securities, at five per cent. interest, the Shylocks would have been "begging for bread," instead of living sumptuously every day," as they now do, on the necessities of the working community. The Banks that issue the currency, aid in producing these ups and downs in money matters. They must call in their notes, and government issue greenbacks to supply their places, and lend them to all who can provide the security. In this way, money panics will be unknown, business men can look forward to certainty in business and know what to depend upon. Congress must act upon this vital question—the bank circulation must be

gradually withdrawn, and the vacuum supplied by greenbacks, issued on security and a low rate of interest by the government to any and every one that can provide security. In this way, specie payments can be reached, and business not be disturbed. I know the Banks are powerful and will resist this needed reformation, but the business men of the country must organize to bring it about.

WOMAN AND THE MONEY QUESTION.

Editor of the Revolution:

In your issue of the 24th June, M. I. H. asks a very sensible question as to the *modus operandi* of the ballot securing to woman equal wages for equal work? and you have very sensibly answered it in a particular case. I will answer it in a more general and comprehensive way. When women have the ballot they will bring their unsophisticated intellects to the consideration of the money question; and they will see that the injustice to all labor has been brought about by its receiving as compensation, little bits of comparatively worthless metals, or pictured paper that may not procure for the laborer a tenth part as much labor as he has given for the money. Women, perhaps, will see (though wise men may not) that when a man or woman or a child gives his or her labor for a piece of money, that money ought to secure to the holder as much labor as was given for it.

Cliffondale, Mass.

THE WHOLE TRUTH.

Editor of the Revolution:

In order to do justice, it is frequently not only necessary to tell the truth, but the whole truth. The following is an instance:

February 7th, 1862, when bill No. 240, of the United States Congress, was under consideration, Mr. Stevens, of Pa., said:

"A dollar in a miser's safe, unproductive, is a sore disturbance. Where could he invest it? In United States loans at six per cent., redeemable in gold in twenty years. . . . I pity no one who has his money invested in United States bonds, payable in gold in twenty years, with interest semi-annually."

June, 1864, when speaking of five-twenty bonds, Mr. Stevens said:

"It is just as clear as anything is clear, that the interest is payable in gold, but the principal in lawful money."

The above has been published by newspapers, in the connection in which it there stands, which makes Mr. Stevens appear inconsistent. The truth which should have been, but was not published, is what Mr. Stevens said February 20th, after the Senate had amended the bill (No. 240), making the interest payable in gold, and while the House were considering the Senate's amendment, as follows:

"I approach the subject (bill 240, as amended) with more depression of spirits than I ever before approached any question. . . . I have a melancholy foreboding that we are about to consummate a cunningly-devised scheme, which will carry great injury and great loss to all classes of the people throughout the Union, except one. . . . It is true there was a doleful sound came up from the caverns of bullion-brokers, and from the saloons of the associated banks. . . . They fell upon the bill in hot haste, and so disfigured and deformed it, that its very father would not know it. Instead of being a beneficent and in-

vigorating measure, it is now positively mischievous. It has all the bad qualities which its enemies charged on the original bill, and none of its benefits. . . . So you will thus have fixed the market value of your notes at seventy-five or eighty per cent. [they fell to forty], and yet they are a legal tender to the poor of the country, while they are no legal tender to those who hold the coin of the country. . . . Was there ever a more convenient contrivance got up, into which blind mice run, to catch them? . . . I have proposed an amendment to the Senate amendment. . . . and though it may be adopted, the whole will be pernicious; and if adopted, I shall vote against the whole as amended. . . . If this disaster must come upon us, I am free from responsibility in reference to it. [Notwithstanding this disavowal, newspapers have insisted upon his responsibility by quoting what he said, February 7th, thirteen days previously, upon the bill (and before its amendment by the Senate), without making any reference whatever to this disavowal; of which these extracts form only a small part]. . . . I say, with all candor, that I would much prefer that the whole bill should fail. . . . I look upon the passage of this bill as deplorable, and permanently injurious to all classes of the community except those I have excepted."

The case has eventuated as Mr. Stevens predicted, but even more disastrously.

JAMES ADAIR.

Mendota, La Salle Co., Ill.,
June 26th, 1869.

THE MONEY MARKET

closed easy on Saturday at 7 per cent. on call, but the discount market continues dull and little doing. The weekly bank statement is considered more favorable, and shows that the banks are in a stronger condition than they were last week.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	July 3.	July 10.	Differences.
Loans,	\$258,368,471	\$255,424,942	Dec. \$2,943,529
Specie,	23,520,367	30,266,912	Inc. 6,746,545
Circulation,	34,217,973	34,277,945	Inc. 59,972
Deposits,	179,924,467	183,197,239	Inc. 3,272,772
Legal-tenders,	46,737,263	48,702,728	Inc. 1,965,465

THE GOLD MARKET

was dull but steady throughout the week.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing
Monday, July 5, Holiday				
Tuesday, 6,	137	137	135½	135½
Wednesday, 7,	135¼	135¼	134	134¼
Thursday, 8,	135¼	136	135½	135½
Friday, 9,	136	136½	135½	136
Saturday, 10,	135½	136	135½	135½

The exports of specie during the week were \$908,734, making the aggregate since January 1, \$15,450,209.

THE FOREIGN EXCHANGE MARKET

was quiet as usual on Saturday after the sailing of the steamer. Prime bankers 60 days sterling bills were 109½ to 110, and sight 110½.

THE RAILWAY SHARE MARKET

was dull on Saturday, though at the very close there was some slight improvement owing to the ease in the money market.

The following are the closing quotations:

Cumberland, 31 to 35; W., F. & Co. Ex., 23¼ to 23½; American, 40 to 41; Adams, 59¼ to 59½; United States, 72½ to 73; Quicksilver, 15 to 15½; Canion, 60 to 64; Pacific Mail, 89¼ to 89½; Western Union Telegraph, 37½ to 38; N. Y. Central, 196¼ to 196½; Erie, 28 to 29½; Erie preferred, 52 to 54; Hudson River, 165¼ to 165½; Reading, 93½ to 93¾; Tol. Wabash & W., 73 to 73½; Tol., Wabash & W. pref., 81 to 81½; Mil. & St. Paul, 76¼ to 76½; Mil. & St. Paul preferred, 86¼ to 86½; Fort Wayne, 150¼ to 151¼; Ohio & Miss., 32¼ to 33¼; Michigan Central, 126 to 129.

Michigan South. ex.d. 105½ to 106; Illinois Central, 142½ to 143½; Cleve. & Pitts. ex.d. 107 to 107½; Cleve. & Tol., 105½ to 106; Rock Island, 116½ to 116¾; North-western, 81½ to 81¾; Northwestern preferred, 95½ to 95¾; Mariposa, 8 to 9; Mariposa preferred, — to 15.

UNITED STATES SECURITIES

were strong and active, closing with an upward tendency.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 106½ to 106¾; United States sixes, 1881, registered, 117½ to 118½; United States sixes, coupon, 118½ to 118¾; United States five-twenties, registered, 118½ to 119; United States five-twenties, coupon, 1862, 121½ to 122½; United States five-twenties, coupon, 1864, 119 to 119½; United States five-twenties, coupon, 1865, 119½ to 119¾; United States five-twenties, coupon, new 1865, 117½ to 117¾; United States five-twenties, coupon, 1867, 117½ to 118; United States five-twenties, coupon, 1868, 117½ to 117¾; United States ten-forties, registered, 108½ to 108¾; United States ten-forties, coupon, 108½ to 109.

THE CUSTOM DUTIES

for the week were \$2,091,000 in gold against \$1,726,830, \$1,934,404 and \$2,036,961 for the preceding weeks. The imports of merchandise for the week were \$4,170,212 in gold against \$4,842,459, \$5,934,043, and \$6,335,731 for the preceding weeks. The exports, exclusive of specie, were \$4,431,637 in currency against \$3,634,936, \$4,427,531, and \$4,353,482 for the preceding weeks. The exports of specie were \$908,734 against \$852,937, \$540,767 and \$101,102 for the preceding weeks.

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